

The Âryâvartic Home



The Aryan Cradle in the Sapta Sindhus.

OR

FROM ÂRYÂVARTA TO THE ARCTIC

AND

FROM THE CRADLE TO THE COLONY.

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The Vedic Fathers of Geology, in English.

1915

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Price 3 Rupees.

Printed at the "Arya-Bhushan Press, Poona.
by Natesh Appaji Dravid and published
by NARAYAN BHAVANRAO PAVGEE,
Sadashiv Peith, House No. 773.
Poona City.

SYNOPSIS OF CONTENTS.

	Pages.
INTRODUCTION:—	I-X.
CHAPTER I.—Our Planet and the Geological Epoch of Âryâvarta	1-7
CHAPTER II.—The Era of Vitality on Earth and in Âryâvarta.	8-15
CHAPTER III.—The Âryan Cradle in Âryâvarta, and the Evidence of Geology.	16-33
CHAPTER IV.—The Arctic Theory, the European Hypothesis, and the Central Asian Question reviewed	34-76
CHAPTER V.—The Evidence of Smṛiti, and the Testimony of Occidental Researchers, in respect of the Aryan Cradle in Âryâvarta	77-92
CHAPTER VI.—The Evidence of Shruti or the Vedic Testimony, and the Clue to the Âryan Cradle in Âryâvarta	93-162
CHAPTER VII.—The Region of the River Sarasvatî, the Aryan Cradle.	163-196
CHAPTER VIII.—The Hapta-Hendu (<i>i. e.</i> सप्तसिन्धुः), and the Avestic Testimony, in regard to the Aryan Cradle in Âryâvarta	197-222

CHAPTER IX..	Resemblance in the Mythology of Âryâvarta and Irân, as also in that of the other branches of the Aryans	223-237
CHAPTER X.—	The Sapta-Sindhu; or the Land of the Seven Rivers—the Scene of Schism and Separation.	238-256
CHAPTER XI.—	Who are Dasyus, Dâsas, Asuras, and Râkshasas ?	257-315.
CHAPTER XII.—	The Origin of the Aryan Gods in the Land of the Seven Rivers	316-35.
CHAPTER XIII.—	Our Tertiary Aryan Ancestors—Not—Nomads—, but Primitive Agriculturists and Autochthones in Âryâvarta.	352-3.
CHAPTER XIV.—	Our Love of Adventure abroad, and the consequent spread of our colonial Empire, beyond the Cradle Land of Âryâvarta ...	379-428
CHAPTER XV.—	Our Original Calendar of Six Seasons in the Cradle-Land of the Seven Rivers, and the subsequent change made therein, during our Sojourn in the Arctic ...	429.
CHAPTER XVI.—	Consideration of the Antiquity of thoughts that find their expression in the Rîg-Veda..	463-48.
INDEX	493-52.
ERRATA ET CORRIGENDA	527-52

Dedicated

With the Deepest Respects

AND

The Utmost Gratitude

TO

Shree Sad-Guru

INTRODUCTION.

While I was engaged in writing, so far back as 1889, the *Bhāratīya Sāmrajya* or the History of the Hindu Empire in twenty two volumes, from the earliest Rig-Vedic times, in my *Mother Tongue*—the Marathi language, of which, by the bye, I have, so far, been able to place before the Public the first instalment of eleven volumes, the second instalment of the remaining eleven volumes being in course of publication, the question in respect of *the Aryan Cradle, the theatre of the Aryan Race, their growth, the scene of their Evolution and Culture, the place where our old Vedic Rishis flourished, and the still more important question of the spot where their most ancient Progenitors and our Primitive Ancestors—who unquestionably belonged to the Tertiary Period, as I shall show by proof later on,—were born, had lived, and died, was constantly before my eyes. And as it deserved all the attention that could be bestowed upon it, I spared no pains to scrutinize it from all stand-points.*

Now, the *Bhāratas*, that is, the Indo-Aryans, or the Hindoos, as they have been called, believe themselves to be *autochthonous in India*, and the National traditions of us—Indians, regarding *our own original country*, contain many distinct indications, pointing to *India as the earliest Home and the Cradle of the Aryan Race.*

In the same way, the tradition of the Irānians, and the unmistakable reference in the Vendidad or the Parsi sacred Scriptures to *the Hapta-Hindu,*

—which is evidently an Avestic name for the *Sapta Sindhus* (सप्तसिन्धुः), or the renowned *Land of the Seven Rivers*, known to the most ancient Poets of the Rig-Veda, *by this very name*, from which we can derive much confirmation of the conclusion to which we have been led by really strong evidences, not to say independent considerations,—also corroborate the fact in material particulars, and the Vedic testimony which is *unique, invaluable*, and beyond all manner of doubt *the most ancient*¹, fully supports me, as I humbly believe, in the view I have entertained that the Aryan Cradle, as I shall endeavour to prove hereafter, lay in *Āryāvarta* or the Land of the renowned *Seven Rivers*, called सप्तसिन्धुः by the *Vedic Rishis* in the earliest times.

1 (a) Mr. B. G. Tilak, B.A. LL.B., calls the Rig-Veda "the oldest books of the Aryan race." (*Arctic Homo in the Vedas*, p. 465).

(b) Dr. Max Müller says, "The Rig-Veda is the most ancient book of the Aryan world."

"The sacred hymns of the Brahmans stand unparalleled in the literature of the whole world, and their preservation might well be called miraculous." (*Rig-Veda Samhita*, vol. iv. p. lxxx).

Max Müller also further declares ".....the Rig-Veda,—the most ancient of Sanskrit books.....p. 80," and observes after making a due survey of all the languages of the world that, "Sanskrit was the eldest sister of them all," ("perhaps the Eldest brother," *History of Ancient Sanskrit Literature*, p. 14. Edition 1869), "and could tell of many things which the other members of the family had quite forgotten." (*India, What can it teach us?* pp. 22, 23. Edition 1893) : *cfr.* *infra* pp. 331, 372, 419, p. 96 Foot-note (b).

While, in respect of Sanskrit having been the fountain-head of all the Aryan languages, Sir L. Dane, the Lieutenant-Governor of the Punjab, in the course of his address to the Punjab University, makes the following observations on the subject of Oriental Studies in the Indian Universities by saying that, "Sanskrit, the Mother of Aryan tongues, is no doubt even more valuable in India."

Thus, while on the one hand, there stands the *unbroken tradition*—the tradition that passed from father to son for a hundred thousand years, in continuous succession from the Tertiary Era, or say, taking the *mean*, for over fifty thousand years (*vide* below *pp.* 402, 403, 471. Foot-note 1, and *pp.* 156-162)—in respect of the Sapta-Sindhus or the Land of the renowned Seven Rivers of Âryāvarta having been *the Cradle Land of the Aryans*, and *our Mother-Country*; on the other hand, there has been a host of Oriental and Occidental scholars, who believe otherwise, and who have brought in, all the aid of Philology, Mythology, Geology, Craniology, Anthropology, Paleontology, Archaeology, not to say every other possible science bearing on the subject, in their own way, to prove and establish that the Cradle of the Aryan Race lay either in the High Lands of Central Asia, or the Northern and South-Eastern tracts of Europe, or the Arctic Regions.

After paying, however, due regard to all the available evidence obtained from a variety of sources on the subject, and after weighing the same from all stand-points, I have been constrained to think, that the *Aryan Cradle* must have been in the region of the Sacred River Sarasvati, and therefore in Âryāvarta, the Land of the Seven Rivers, better known by the name of the Sapta-Sindhus (सप्तसिन्धुः) in the Vedic and Avestic literature, and that the Indo-Aryans had spread abroad from this *pivot*, and established their colonies in different directions, in the East and West, the North and the South. (*vide infra pp.* 397, 398, 408 @ 428). And as this

idea was gradually gaining ground, as the fresh scientific view of geology also went to corroborate the theory of the Aryan Cradle having been in Âryāvarta itself (*vide* below the first three Chapters), and as the cumulative Vedic and Avestic testimony, which has been fully narrated in the sequel, separately in different Chapters, forced the same conclusion on me, I endeavoured to write *in extenso* a work in my *Mother-tongue*, and discussed therein all the *pros* and *cons*, the work bearing in Marathi the title as follows :—

सप्तसिंधुंचा प्रान्त अथवा आर्यावर्तातील आमची जन्मभूमि,
आणि
उत्तरध्रुवाकडील आमच्या वसाहती.

And this exactly conveys the idea suggested by the frontispiece of this my present Work.

However, after writing the work in Marathi, it immediately occurred to me, that Marathi was not the language which was in general use, or which could be universally understood in the East and the West. I have, therefore, made this feeble attempt to give a summary of the same in English dress, with the object that the work may have the benefit of being reviewed and critically noticed by *Savants* of the East and the West, as also by persons entitled to speak on the subject with authority.

And here, at the outset, I must plainly confess, that I am one altogether unknown to fame, and my present attempt is but *a drop in the Ocean*. Nay, as said by Kālidāsa, one of the greatest poets of India, not to say of the world, in his famous poetical composition, my present undertaking is hardly com-

mensurate with *the gravity of the task and the importance of the subject*. For, as the Poet says:—

कसूर्य प्रभवो वंशः कचाल्पविषया मतिः ।
तितीर्षुर्दुस्तरं मोहाद्दुपेनास्मि सागरम् ॥

(Raghuvamsha i. 2).

“Where the Race sprung from the Sun ? And where my feeble intellect? Methinks ! it is through sheer folly that I am inclined to cross the ocean by means of a raft, which it is (certainly) very difficult to do.”

Moreover, owing to my imperfect knowledge of the foreign language, want of essential command over it, and the absence of requisite ability to handle this all-important subject, I have not been able, I deeply regret, to do full justice to it.

I have, however, bearing all this in mind, endeavoured, as far as lay in my power, to state facts with precision and clearness, giving authority for all my arguments, in view of placing before the Public the results of long study and tedious yet very interesting investigations and researches, extending over five and twenty years, amidst unremitting toils and grave responsibilities, restless nights and over-work days, heavy official duties and the utmost vigilance required in the due performance thereof, wearisome disappointments and tiresome fatigues, exhausting study of facts and immense labour involved in the most perplexing *Self-imposed-Task* of writing the History of my Country, entitled *Bhāratīya Sāmrajya* referred to above (p I), as also other works, contributions, and sundry Literary pursuits, all original and in Marathi, and some also

in English,—a task that has taxed my resources to the utmost, inasmuch as, both their authorship and their publication, may even the correction of proof-sheets along with other multifarious work connected with it, and the final burden of seeing that the whole went through the Press properly and decently enough, lay on my own shoulders, without the least assistance from any body, in any matter whatever.

It scarcely requires any mention that the task of Research and the *exploring-work* are troublesome and even disappointing, as there is the risk of seeing our labours altogether unrequited. But, as *no trouble is thrown away which saves labours of others*, and as failures are sometimes the conditions of victory in the search for truth, I feel satisfaction in having done what I thought was *my first duty* and *a sheer necessity*. For, our Lord Shree-Krishna hath said :—

कर्मण्येवाधिकारस्त्वं मा फलेषु कदा च न ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥

(*Shrimad-Bhagavad-Gītā*, or
the Lord's Song. ii. 47.)

“ *With action is thy sole concern, with fruit
Never at all. Let not thy motive be
The fruit of action. To inaction too,
Have no attachment.*” - - -

However, I am afraid, there would be storms and ship-wrecks. But, I should think myself the worst sailor, if I were to flee away, only for fear of wetting my feet, or for dread of sneer and of public

scorn, for my having criticised theories, which, though not long ago but universally accepted, nay, even greatly applauded as the well-established conclusions of science, *now seem* to stand unsupported by any trustworthy testimony, or weighty proof, and matter-of-fact evidence, owing to the guides to which their authors trusted having been insufficiently informed, and consequently, erroneous views with hasty generalisations having been confidently formed and advocated.

Here, I need hardly add, that I am aware of my imperfections and innumerable short-comings ; and as such, I am in no way equal to the task of handling such an all-important and interesting subject, known as "*the interminable Aryan controversy.*" But, with all this, I have been inclined to take up the task from *pure love of labour*, and even at the risk of being called an *interloper*, an *ignoramus*, or a mere *dilettante*. For, whatever accidents I may meet with myself, I feel sure that the subject itself will be eventually benefited, and, therefore, most respectfully *crave indulgence* of the kind Reader, for the manifold defects, which the perusal of this work will doubtless disclose to him. I may, however, be allowed to say, that in placing this *humble Work* before the Public, I have honestly and conscientiously done my best, *caring more for the subject on which I have been engaged, than for the praise of the benevolent Reader, or for the blame of the malignant critic.*

Lastly, before concluding, and before commencing the subject, I think it my duty to acknowledge

with feelings of deep gratitude the heavy debt which I owe to all the scholars,—Oriental and Occidental,—that have already worked in the field, and treated the subject of *the Aryan Cradle* with original research, admirable zeal, wonderful perseverance, and vast erudition.

In placing, therefore, before the Reader, my humble services in the cause of *research* and *investigations* in respect of *the Aryan Cradle in Aryāvarta*, I would only request the various Advocates of *the Arctic Theory*, *the European Hypothesis*, and *the Central Asian Question*, to weigh the whole evidence in the matter from all stand-points, *without any bias* whatever, nay, *without leanings to preconceived notions*, and *without being prejudiced in the least*, either on account of *my humble situation in life*, or owing to my having been *unknown to fame*, and thou, I say, to arrive at the true conclusion. For, as truly expressed “*No question is ever settled, until it is settled right.*”

“ However the battle is ended,
Though proudly the Victor comes,
With flaunting flags and neighing nags
And echoing roll of drums ;
Still truth proclaims this motto
In letters of living light,
*No question is ever settled
Until it is settled right.*
Though the heel of the strong oppressor
May grind the weak in the dust,

And the voices of fame with one acclaim
 May call him great and just;
 Let those who applaud take warning
 And keep this motto in sight,
*No question is ever settled
 Until it is settled right.*
 Let those who have failed take courage,
 Though the enemy seem to have won;
 If he be in the wrong, though his ranks are
 strong,
 The battle is not yet done.
 For, sure as the morning follows
 The darkest hour of the night,
*No question is ever settled
 Until it is settled right."*
 "O men, bowed down with labour,
 O women, young yet old,
 O heart, oppressed in the toiler's breast
 And crushed by the power of gold,
 Keep on with your weary battle
 Against triumphant might;
*No question is ever settled
 Until it is settled right."*

And now I beg to conclude, in the ever memorable
 utterance of Edward Gibbon, the author of "The
 Decline and Fall of the Roman Empire"—, that
 this Work, which, though inadequate to my own
 wishes, was greatly a source of pleasure to me, and
 exercised over five and twenty years of my busy life

and *the prime* of youth, amidst other embarrassing duties, exhausting labour, ceaseless anxieties, and weighty calls, I finally deliver to the curiosity and candour of the Public

My deliverance and the recovery of my freedom from this *Self-imposed Task* was, as might be expected, indeed a moment of great joy to me, at the advanced age of over three score years. But, it was only temporary, and did not last long. For, sober melancholy soon spread over my mind, and made me think, that I had taken an ever-lasting leave of my old associate and a very agreeable companion:

Poona. }
Dated June 1915. } NARAYAN BHAWANRAO PAVGEE.



The Âryâvartic Home

AND

The Âryan Cradle in the Sapta Sindhus,

OR

From Âryâvarta to the Arctic

AND

From the Cradle to the Colony.



Chapter I.

OUR PLANET AND THE GEOLOGICAL EPOCH OF ÂRYÂVARTA.

Before actually touching the subject of *the Aryan Cradle*, and giving the requisite particulars in regard thereto, it will certainly be necessary to make researches into the Geological antiquity of Âryâvarta, nay, even of the planet on which we live. And although it is very difficult to penetrate into the dim remoteness of the past history of our Planet, still the evidence affords precisely the order of appearance of different rocks, plants, and animals, that have successively inhabited the surface of the Globe.

The geological conclusions, therefore, are of the highest philosophic importance, as they show that the crust of the Earth is but the theatre and scene of all geological changes, and even an index to its past story, not to say to its most ancient history as well.

Now, widely different views seem to have been expressed concerning the *origin* of our Planet, by eminent Geologists and Physicists, and these have appeared in the field. Some have held, that the Earth is *molten*, and *surrounded by a solid crust*. While others like Lord Kelvin maintain, that the globe is *practically solid throughout*. But, whatever their arguments to prove their own theories with regard to the origin of the Earth, the duration of geological Epochs, and the state of the globe,

-
1. (a) According to another theory, it has been supposed that "the Earth is a globe of gas enveloped first by an inner molten layer and next an outer solid crust". (Vide Lapworth's *Intermediate Text-Book of Geology*. Edition 1899 p. 50)

(b) Says Dana, an eminent American Geologist, as under : "The fact of the existence of the globe, at one time, in a state of universal fusion, is placed beyond reasonable doubt." (Vide His "Manual of Geology" p. 134, Edition 1863.)

2. "The Azoic age", says Dr. Dana, "must...stand, as the first in geological history, whether science can point out unquestionably the rocks of that age or not". (Vide his "Manual of Geology", p 134, Edition 1863)

While Professor Judd observes, "Indeed, the results actually arrived at by different observers, for the period of time which has elapsed since the commencement of the Cambrian to the present day, have varied from 70,000, 000 years (Walcott) to 6,000, 000, 000 years (Mc Gee). Vide "The Student's Lyell". Edition 1896. p. 592.

the hypothesis of its having been at one time in a state¹ of *universal fusion*, or in a *molten state*, and the *present slowly cooling condition thereof*, is practically implied, and the apparent effects lend countenance to the implication.

As the globe gradually began to cool down, its state of universal fusion or molten condition disappeared in time; and granite crust having been formed and partially broken, land and mountains began to appear on our Planet-the Earth. The temperature, however, was very high, and refrigeration was yet proceeding. It was, in fact, the *Azoic Period*, and the whole atmosphere, the waters, and the earth, were but too hot for the sustenance of life. Speaking of *Aryāvarta*, with which we are here concerned, the geologists, Messrs Medlicott and Blanford, who were entrusted with the Geological Survey of India, remark that "the elevation of the

1. As regards the state of the Earth's interior, the following different views have been held :—

- (a) It is molten and surrounded by a solid crust.
- (b) It is solid throughout..
- (c) It consists of solid core, which is surrounded by a viscous or molten stratum, and this in turn is enveloped by a solid crust.
- (d) It is a mass of gas, surrounded first by a molten layer and next enveloped by a solid outward shell or crust.

(Vide Lapworth's Intermediate Text Book of Geology. Edition 1899. pp 49-50.

Arâvali Range probably dates from pre-Vindhyan times", that "the Vindhyan are the latest Azoic rocks of the Peninsula" (of India), and that so far as the evidence goes, "it is in favour of the Vindhyan being classed as very ancient, and perhaps as pre-Silurian." (*Vide* Medlicott's Manual of the Geology of India, 1879 Preface, Vol I, p XXIII). While, Dr. Oldham, Superintendent, Geological Survey of India, observes, "the formations found in the Arâvalli Range, belong to the transition rocks, and are of great antiquity".....(*Vide* Mannual of the Geology of India. Second Edition. Revised 1893. p. 6).

I also venture to quote here the latest authoritative statement respect of this matter. For, it declares that, the "Oldest of all the physical features which intersect the continent of India is the range of mountains known as the Arâvallis, which strikes across the Peninsula, from north-east to south-west, overlooking the sandy wastes of Rajputana. The Arâvallis are but the depressed and degraded relics of a far more prominent mountain-system which stood, in Palæozoic times, on the edge of the Râjaputana Sea. The disintegrated rocks which once formed part of the Arâvallis are now spread out in wide red-sandstone plains to the east. There Vindhyan and Cuddapah sedimentary deposits cover the ancient core of gneiss and granite which

formed the bed-rock, when in the earliest beginnings, of which geological science can take account, the Peninsula extended from the Arâ-vallis to the present east coast." pp. 1-2.

"The datum line in stratigraphy is the base of the Cambrian system, the so called *Olenellus* zone, characterized in various parts of the world by remains of this genus, or its near relations, belonging to the extinct order of Crustacea known as Trilobites. Below this line, there are many thousand feet of strata without determinable fossil remains, and generally quite unfossiliferous; above it are piled the great fossil-bearing systems preserving the records of evolution among animals and plants through the Palaeozoic, Mesozoic, and Cainozoic eras to the present day.

"Fortunately, in India, we have a trace of this datum line preserved in the Salt Range of the Punjab, where, although the Trilobites preserved are not exactly like the well-known *Olenellus*, there are forms which must have been close relations of it, and we can safely assume that these beds, referred to in more detail below as the *Neobolus* beds, are equivalent to the lower Cambrian of the European scale." p. 53.

"To the ages preceding the date at which the *Neobolus* beds were formed we refer :—

- (a) The great mass of crystalline schists which are exposed over half the Peninsula * * * *
- (b) The great thicknesses of unfossiliferous strata known by such local names as Gwalior, Cuddapahs, and Vin-dhyans.

The ages following the Lower Cambrian period have left their records in India in two groups."

- (c) Fossil remains found in the extra peninsular area "from the Cambrian to the Carboniferous. No records of this era have been preserved on the Peninsula.
- (d) From Permo-Carboniferous times to the present day", a record of life and events appears on the Peninsula and extra peninsular parts of India.

"Indian rocks thus fall naturally into four great groups: two below the *Olenellus* datum line without fossils, and two above the horizon at which the oldest recognizable fossils occur".

"The oldest (the Archaean group) is a group of highly folded and foliated, immeasurably old, crystalline schists, gneisses, and plutonic rocks, having the typical characters of the *Archaean* group of Europe and America with which they can be correlated with sufficient safety to warrant the

employment of the same group name" p. 54 (*vide* the Imperial Gazetteer of India. The Indian Empire, vol I. New Edition. 1907. pp. 1, 2, 53, 54,.)

Thus, it will be seen that geological evidence affords sufficient grounds to believe, that Aryâvarta was a *land-area* during, and has been so since, the pre-Vindhyan or Laurentian, or at any rate the *Vindhyan* Epoch, which corresponds to the Algonkian Era, or the *pre-Cambrian period*. (*vide* "The Students Lyell" Edited by John W. Judd. 1896. p. 438; The Imperial Gazetteer of India. [Vol I, Table showing sequence of Geological Epochs p. 55. New Edition 1907.)

Chapter II.

The Era of Vitality on Earth,

AND

In Âryāvarta.

Having shown in the last chapter, that Âryāvarta was a *land area* during the *pre-Cambrian* Epoch, we shall, in the present chapter, turn our attention to *the Era of Vitality* on Earth, and in Âryāvarta itself.

The absence of life on Earth in the beginning, implied that its state was unfit for the existence of either plant or animal, owing to a very high temperature that caused fusion. This period, therefore, in the Earth's history, preceding the appearance of vitality, is known as the *Azoic Age*, and would, thus, stand as the first in Geological History. (*vide supra* p. 2, foot-note 2).

When the globe gradually cooled down, and refrigeration proceeded, it had, in time, attained fitness for the sustenance of life, which in the commencement was, in all probability, vegetable, followed by animal. For, our hoary *Vedic Geologists* have declared to that effect (या ओषधीः पूर्वा जाता । R. V. X. 97. 1. "Herbs that sprang, at first, in time of old"), and this seems to have been astonishingly and unexpectedly corroborated by the testimony of even modern geologists of note. Since, James. D. Dana says, in respect of the order of appearance of different forms of life that, "Supposing the existence of life of

some kind, it is more likely to have been *vegetable* than animal". (Manual of Geology. Edition 1863. p. 146. *Vide* also, in connection with this, my work *The Vedic Fathers of Geology*, chapters I and IV. pp. 16, 18, 21, 22, 109 @ 113, 128, 130.)

Now, the appearance of vitality on Earth means, in the very nature of things, the commencement of the Palæozoic Epoch, and it would certainly be very interesting to see *where* the oldest life-types are found. There is geological evidence that there was mild-temperature in the Arctic regions in the Palæozoic and subsequent Eras *before* the Glacial Period, and that, "life like that of lower latitudes not only existed there" in all these epochs, "but flourished in tropical profusion." (*Vide* Dana's Manual of Geology. Edition 1863. p. 225.) For, says Professor Dana that, "the mild temperature of the Arctic is further evident from the occurrence of the following United States and European species at the localities mentioned on page 207". "Moreover, the formation of thick strata of lime-stone shows that life like that of lower latitudes not only existed there, but flourished in tropical profusion," pp. 224, 225.

1. As to the "Palæozoic time" in the "Arctic region," Professor Dana declares that, "the Trenton limestone has been identified in the Arctic on the west shore of King William's Island, at Fury Point on North Somerset, on the east and west sides of Boothia". (Manual of Geology p. 207. Edition 1863).

I may here state that the Trenton Epoch corresponds to the Lower Silurian Era.

In like manner, Âryāvarta also seems to have enjoyed mild climate from the end of the *Azoic Age* and the commencement of the Palæozoic Epoch, as we shall presently show. For, the geologists—Messrs Medlicott and Blanford—have alleged to say that, “there are some very curious indications of a low temperature having prevailed in the Indian area at very ancient epochs.” (Medlicott’s *Manual of the Geology of India*. Preface. p. XXII).

Moreover, even the very pertinent observations of Dr. Oldham, who was Superintendent of the Geological Survey of India, in respect of the *Cambrian fossils in the Salt Range of the Panjab*, are decidedly *a solid proof* in favour of a *low temperature* having prevailed, and the consequent *origin of vitality, in Aryavarta*, in the extremely ancient period of the Earth’s history. For, says he, “In the extra peninsular area (of India,) we have no need to content ourselves with such indirect evidence as this; for, the presence of older palæozoic rocks has been proved, in three distinct areas, by the discovery of Cambrian and Silurian fossils.”

“The most important, because most fully studied, of these is the Salt Range of the Panjab, where an extensive series of conformable strata, nearly 3,000 feet in thickness, is divided into the following groups :—

Salt pseudomorph zone	...	450 feet.
Magnesian sandstone...	...	250 "
Neobolus beds	...	100 "
Purple sandstone	...	450 "
Salt marl	...	1500 "

(*Vide* Manual of the Geology of India. By R. D. Oldham. A. R. S. M. ; Edition 1893. p. 109).

And again, the same author proceeds to write thus :—" Besides which, (that is *Olenus Indicus*, *Orthiswarthi*, &c.) a trilobite belonging to the genus *Olenellus* has been found by Mr. Middlemiss" (in the Cambrian fossils of the Salt Range).

"None of the species from this group have been found in other parts of the world as yet.... The general facies of the fauna, however, leaves no room for doubt that the beds (of the Salt Range of the Panjáb) are of Cambrian age, and consequently, the oldest in India whose age can be determined with any approach to certainty" (*Ibid.* p. 113).

But, more than this, we have reasons to suppose, from the authoritative statement of Dr. Noetling, that some fossils in the Salt Range of the Panjab, are not only of the Cambrian Period, but seem to be of *pre-Cambrian* Epoch, as Professor Judd has described them to be

“really of older age than the Lowest Cambrian” (*vide* “The Student’s Lyell”. Ed. 1896 *p.* 438). This, evidently, corresponds to the Purâna Group, and the Vindhyan or Algonkian Era (*Vide* the Imperial Gazetteer of India, Vol. I. Ed. 1907 *p.* 55).

Thus, the climate of Âryâvarta and the other surrounding circumstances, having not been in any way prejudicial to life, these had given rise to vitality, and as such, a series of strata, containing fossils called *Neobolus* and various remains of Annelida, &c., was found in North-West-India and the Salt Range of the Panjab. Naturally, therefore Dr. Noetling, Professor Judd, &c., had declared these to be “really of older age than the Lowest Cambrian.” This, therefore, obviously indicates, that life in Aryâvarta had commenced in *pre-Cambrian* or *Eozoic* period.

Besides, in respect of the greater antiquity of the fossils found by Dr. Noetling, in the Eastern Salt Range of the Panjab, Dr. Karl A. Redlich has given very interesting and detailed reasons, in the Memoirs of the Geological Survey of India, as follows:—

I. I beg to observe here, that I have endeavoured to use the geological nomenclature as correctly as I could, *as a layman*. For “even among European Geologists, there is,” as pointed out by Professor Judd, “considerable diversity in opinion and practice, as to the delimiting and naming of the great geological systems, and of their principal sub-divisions.” (*Vide* The Student’s Lyell. Edited by John W. Judd. 1896. *p.* 146). In this respect, therefore, I have ventured to follow the recognised authors.

"Noetling was the first who by more exact collections was able definitely to determine the order of succession, and to show that the fossils which were found with *Ptychoparia Warthi*, as well as *Olenus indicus* and the accompanying species, came from lower horizons than the *Neobolus-Olenellus* fauna. On the ground of his observation, therefore, he rectified the zonal succession and held that the beds with *Ptychoparia Warthi* and *Olenus indicus* must be considered as the lower *sub-divisions* and that the *Neobolus* and *Olenellus* zones must follow them." (*Vide Palæontologia Indica*. New Series. 1899. Vol. I. Plate 1. The Cambrian Fauna of the Eastern Salt Range. p. 10.)

I may here also observe, by the bye, that while life in Âryâvarta has thus been proved by geological evidence to be *older* than even *the Lowest Cambrian Age*, that in the Arctic regions does not appear to have been even of the Ordovician Era, much less of the Cambrian Period. For, Professor Lapworth, after noting the Cambrian rocks of India, brackets along with them those in Bohemia, Bavaria, France, Belgium, Spain, Sardinia, Northern China, Western Australia, and South America, but not of the Arctic regions, as probably there is none there of the Cambrian Epoch. (*Vide* "The Intermediate Text-Book of Geology." p. 201. Ed. 1899).

Subsequently, however, he mentions the Silurian strata of the Arctic tracts, denoting thereby the appearance of vitality in the Arctic from the Silurian Epoch. For, says Professor Lapworth that, "Silurian strata have been met with in the *Arctic regions* of North America..." (*Vide* Lapworth's Intermediate Text-Book of Geology: p. 228. Ed. 1899).

In like manner, while speaking of the Palæozoic period of the Arctic region, James D. Dana also remarks that, "Lime-stone strata containing Chazy fossils have been observed in the Arctic on King William's island, North Devon, and at Depot Bay in Bellot's Strait (lat. 72°, long. 94°)". (*Vide* Manual of Geology. By James D. Dana, p. 206, Edition 1863.) Now, Chazy fossils mean fossils of the Chazy or Trenton Epoch, and this corresponds to the Lower Silurian Era. The life in the Arctic regions, therefore, does not appear to be older than the Silurian Age, as could be perceived from geological evidence. And this, in substance, means that life in Âryâ-varta was older than that of the Arctic regions.

However, should there be other evidence in regard to the earlier appearance of life in the Arctic regions, which has escaped my notice, and which, therefore, I am not aware of, it may

safely be concluded that *vitality in Âryāvarta is in no way of later date than that in the Arctic*, as M. de Saporta appears to have supposed, and would have us believe. His views, accordingly, will be referred to in detail and discussed in Chapter IV, while reviewing the Arctic Theory.

Chapter III.

The Âryan Cradle in Âryâvarta,

AND

The Evidence of Geology.

— .o: —

Before advancing Vedic and Avestic testimony, in respect of the Âryâvartic Home and the Âryan Cradle in the Renowned Land of the Seven Rivers, I would place before the Reader the available geological evidence in regard thereto.

I have already shown in Chapter I, that *Âryâvarta was a land-area in the Vindhyan or pre-Cambrian times, and that it has since been so, during all the subsequent geological Eras.* I have also pointed out in Chapter II, that life in *ryâvarta was older than that in the Arctic regions, where it seems to be only of the Silurian Period ; that, in India, as but recently described by Dr. Noetling, the vitality was even "of older age than the Lowest Cambrian", (vide above pp. 12, 13) ; and that as such, it must have been of the Vindhyan or pre-Cambrian Epoch. (Vide "The Students Lyell", edited by Professor Judd, 1896, pp. 438,623).*

Coming, however, directly to the question of *the Âryan Cradle*, it seems that while *Science* favours the idea of (a) the Orient having been

the *Cradle* of the Âryans, not to say of the whole human race, (b) the Vedic testimony supports the theory of the *Aryan Cradle in Âryāvarta*, or the *Land of the Seven Rivers*. I shall, therefore, quote Professor Dana in corroboration of the first hypothesis, and then cite Vedic and other evidence for the sake of establishing the second theory. Because, says Professor Dana that, "Man's capability of spreading to all lands and of adaptation to all climates, renders creation in different localities over the globe, eminently unnecessary and directly opposed to his own good. It would be doing for man what Man could do of himself. It would be contracting the field of conquest before him in nature, thereby lessening his means and opportunities of development". p. 585. (Manual of Geology. Edition 1863).

Professor Dana then proceeds by declaring that, "the Orient has always been the continent of progress", and that "it stood in the forefront of progress. It is, therefore, in accordance with all past analogies that Man should have originated on some part of the great Orient; and no spot would seem to have been better fitted for Man's self-distribution and self-development than South-Western Asia, the centre from which the three grand continental divisions of Europe, Asia, and Africa radiate".

(Manual of Geology. By James D. Dana. pp. 585,586. Ed. 1863).

But, as the Vedic proof goes still further, we shall for a while turn our attention to Âryāvarta or India, and see whether it presents any geological evidence in respect of the origin of Man, or at any rate of *the Aryan Man*, in this *Land of the Seven Rivers*. Lapworth, Professor of Geology, remarks that, "In *India*, there is a complete series of Tertiary formations (12,000 to 15,000 feet), the latest of marine origin being of Miocene date". "The Indian Pliocene rocks" are "*Siwalik beds*" which, he says, are "of fluviatile origin, laid down along the outskirts of the *Himálayas*, and remarkable for the abundance of their extinct mammals", *Elephas*, *Hippopotamus*, &c. (Intermediate Text-Book of Geology: p. 373. Ed. 1899). Other Geologists such as Messrs. Medlicott and Blanford have, moreover, stated to say, that there is a "marked resemblance between the *Shiwalik* fauna and that of the European Miocene." (Manual of the Geology of India. p. LV. Vol. I. 1879). These Geologists (*i. e.* Messrs. Medlicott Superintendent, and Blanford Deputy Superintendent), who were entrusted with the Geological Survey of India by Government, have further observed that, "the valley gravels of the Indian Peninsula and especially some fossiliferous beds in the *Narbuda* valley, contain a few *Shiwalik* mam-

malia associated with species more nearly allied to those now living". (Manual of Indian Geology Vol. I. p. LV. Ed. 1879). Remains of human implements have also been detected in the river gravels of the Narbudda and the Godavari, which prove the Pliocene Man (*vide* The Student's Lyell, Edited by John W. Judd, pp. 236, 237, 451, Ed. 1896). Besides, relics of the Miocene or the *Shivdlik* Man were also found in Further India, and therefore, Edward Clodd, President of the Folk Lore Society, has observed that, "Quite lately, there have been discovered in an Upper Miocene deposit in Further India, some clipped flint flakes, of undoubted human workmanship". (*Vide* "The story of Primitive Man". p. 23. Edition 1895).

Thus, the geological evidence and the remains of human implements seem to prove the existence of Man in, and so far back as, the Glacial and even the Tertiary Epoch. (*Vide* also my work *The Vedic Fathers of Geology* pp. 32. 33.) But, there also appear distinct traces in the Vedic works, of even the *Pre-Glacial* and the *Tertiary Man*, not to say also of the very high standard of civilization of our Rigvedic Forefathers and their pre-Pleistocene and Tertiary Ancestors, which they had carried and extended along with their victorious arms, in distant climes, far to the West and the East, the North and the South, from *Âryāvarta* or the Land

of the Seven Rivers, which they ever considered as *their Home and Cradle*, as we shall presently show.

We must not forget, nor should we ever ignore the fact, that even in the Rig-Veda itself, the *past indelible traditions* of our *Aryāvartic Home* vividly crop up every now and then, thereby exhibiting to the mind its reality in glowing colours, as if to show that the impressions made with active manifestation on our Rig-Vedic Fore-fathers, in respect of *our origin* in the renowned *Land of the Seven Rivers*, were not only *genuine*, but were *incapable of being ever effaced* from their memory on any account whatever; though, at times, they became dim, owing to the hoary antiquity of the immeasurable past. For, it seems obvious that the *first impressions* of our *Primitive Progenitors* having been, in fact, traditionally received by our Rig-Vedic Ancestors, and their *springs and streams* having been *absolutely pure* and not in the least contaminated in any way, our Vedic Fore-fathers had stored them all with the greatest attention, protected them with the utmost vigilance, and guarded these *Fountain Reservoirs* and invaluable sources, with the miser's care and caution; inasmuch as, they were, and rightly too, supposed to be *the richest legacy* the Mankind could receive, since they formed a *true and a brilliant record* of our *genuine history*, that commenced even from our *Cradle*.

For instance, in the Rig-Veda, the *tract* of Āryāvarta watered and traversed by the rivers of the Panjab, and lying between the Indus and the Sarasvatī, appears to have been designated

as the "God-fashioned-Region" (योनिं देवकृतं...III. 33. 4), or the *Land of God* and the *Scene of Creation*. It was, therefore, *here*, that the *first*,¹ and as such the *oldest* and the *greatest*² of the Serpents, *that was lying*³ on the *Great Indus*, having been killed,⁴ the *first drops of rain* were showered, and the *Seven Rivers of Âryāvarta* for the *first time* made to flow.⁵ It was here again, that the *rising Dawn*⁶ was *first observed* by our *Primitive Ancestors* on the horizon near the Vedic river *Vipash*⁷ or the Modern *Beas*, followed by the *Sun*, whom therefore the *Rig-Vedic Poets* described as "*Indra*,"⁸ and represented him as *absorbing*⁹ the *Dawn*, or *crushing her Car*,¹⁰ on the *Vipasha*, while she herself was *delineated* by our *Rig-Vedic Fore-fathers* as *fleeing*¹¹ far away, affrighted,¹² from her broken and ruined chariot. (*Vide* Chapter VI of this Work, where I have given the other requisite details).

1 प्रथमजामहीनां...ऋ. वे. १. ३२. ३.

2 बुध्नं बुध्नतरं...ऋ. वे. १. ३२. ५.

3 महां सिन्धुमाशयानं...ऋ. वे. २. ११. ९.

4 अहन्तेन प्रथमजामहीनां...ऋ. वे. १. ३२. ३.

अहन्ति...ऋ. वे. ४. २८. १.

5 अवासृजः सतैवे सप्तसिन्धून् ॥ ऋ. वे. १. ३२. ११.

...अरिणात्सप्तसिन्धून्पावुणोदपिहितेव खानि ॥ ४. २८. १.

Vide also Chapter VI of this work, which supplies the Vedic testimony and the clues to the Aryan Cradle in Aryavarta.

6 That is, the dazzling morning light, the pre-cursor of the sun.

7 *Vide* Rig-veda IV. 30. 11, which we give below, in note 10.

8 उपसमिन्द्रं संपिणक् ॥ R. V. IV. 30. 9; *vide* also IV. 30. 8.

9 Literally *killing*: इन्द्रं चकर्थ पौंस्यम् । ...वधीर्दुहितरं दिवः । IV. 30. 5.

10 एतदस्या अनः ज्ञये सुसंपिष्टं विपाश्या ॥ IV. 30. 11.

सौदं च सिन्धुमरिणान्माहित्वा वज्रणान उपसःसंपिपेव ॥ II. 15. 8.

11 ससार मी परावतः ॥ IV. 30. 11.

12 अपोपा अनसः सरत्संपिष्टावहाविभ्युषी । IV. 30. 11.

In fact, it was this *Land of the Seven Rivers* that constituted the “*God-fashioned-Region*” (योनिं देवकृतं R. V. III. 33. 4), or the *Scene of creation*; and as we further see, the same was bestowed on the *sacrifice-loving-Āryan-man* (अहं भूमिमददामार्याय.....दाशुपे मर्त्याय । R. V. IV. 26. 2; उत क्षितिभ्योऽर्विनीराविन्दः...R. V. VI. 61. 9), after it had received the boon of the *first showers of rain* (...अददामार्यायाऽहं वृष्टिं... R. V. IV. 26. 2;...ब्रह्मणेप्रथमोऽगा अविन्द I. 101.5) and also the *gift of light* (अपावृणोर्ज्यातिरार्याय ... R. V. II. 11. 18; *vide. ante. p. 21*).

Now, this *Land of the Seven Rivers*, as its very name indicates, has been traversed and watered, fed and nourished, by the seven rivers, which, as we have all been aware, are *historically very famous, traditionally far more important* than others, much *renowned* from the Vedic times, and *known* by the name of (1) the Ganges, (2) the Yamunâ, (3) the Sarasvati, (4) the Sutledge (Shutudri), (5) the Râvi (Parushni), (6) the Chenab (Chandra Bhâgû), and (7) the Indus (Sindhu). Of these, however, the river Sarasvati, though comparatively small, appears to have been considered by far *the most important*, deemed *the most sacred*, and mentioned with *towering prominence* in the Rig-Veda, as it says that, “*the river Sarasvati is the Mother of the rivers and the seventh of them*”: (सरस्वती सप्तथी सिंधुमाता...ऋ. वे.

७. ३६, ६.). Nay, she even seems to have been *the very head and front of them all*, for reasons which I think it necessary to give here in full.

In the first place, the river Sarasvati has been famous for her *sanctity* from the hoary Rig-Vedic times, not to say the Tertiary Epoch, as will be shown later on. Secondly, the sacrifices performed and the sacrificial Sessions held on her holy banks, or in her sacred regions, had served to perpetuate her fame in respect of her sanctity, and increase her greatness. Thirdly, she has been called the best of Mothers, the best of Rivers, the best of Goddesses, the sure Defence, and the Fort of Iron (*Vide* Rig-Veda I. 3. 10 ; II. 41. 16 ; VII. 95. 1 ; Ait Br. I. 19 ; Koush. Br. 12. 3 ; and Chapter VI. of this work). Even this, however, would not satisfy the cravings of the heart and its earnest longings for getting at the bottom of this all. For, it would ceaselessly inquire within and at every step, nay, ask over and over again, "*But, whence this sanctity of the river Sarasvati ?*" "*Where lies the secret of it ?*" "*Where goes the root of the whole thing ?*" And where exists the *Original Cause* of all this?" Evidently, it is in the Rig-Veda and Rig-Veda alone ; nay, it is here only where the inquisitive mind would get a reply to its various queries ;

where, the knockings would be listened to, with earnest attention ; and where, the doors of information would be thrown invitingly open.

Turning, therefore, to the Rig-Veda, we observe a flood of light thrown on the fact of the *Sanctity* of the river Sarasvati, which appears upto now to have been *a sealed book*, and as such, shrouded in mystery. Since, all the afore-said praises seem to have been lavished on her, evidently for the reason that she was supposed to be *the scene* not only of *the Âryan Home* and *the Human cradle*, but was, moreover considered to be *the very region of the Origin of life*, or of vitality itself. Because, the river appears to have been described and addressed as follows:— त्वे विश्वा सरस्वति श्रितायुंषि देव्याम् ।

(Rig-Veda. II. 41. 17).

“Oh Sarasvati, *all life is in thee*, who art divine”. Evidently, it was for this reason that she was called *the best of Mothers* (अंवितमे), *the best of Rivers* (नदीतमे), and *the best of Goddesses* (देवितमे). (Rig-Veda. II. 41. 16.)

Now, this verse is of great moment, not to say of the utmost importance, from the *geological point of view*. For, the poetic effusion of the Rig-Vedic Bard does not seem merely to be an out-pouring of any hackneyed theme, for even a

common-place thought, or some meaningless expression, but appears to be altogether an *original idea in the deep researches of geology*, in which, by the bye, our Rig-Vedic anc. stors were assiduously engaged, as could be obviously seen from the most interesting discoveries they had even *then* made, *altogether untided* (*vide* my work.—*The Vedic Fathers of Geology*). The poet, accordingly, had hit upon some *geological discovery*, that *vitality*, after the Earth had cooled down and become fit for the sustenance of life, *had first come into play in the region of the river Sarasvati*. This idea, therefore, being practically of *primary magnitude*, I venture to place before the Reader the verse, and give the translation of the same as rendered into English by various Oriental and Occidental scholars of note :—

All life is in thee the Godbless, O Sarasvati". Rig-Veda II. 41. 17. (S. P. Pandit)

"In thee, Sarasvati, divine, all generations have their stay". (R. T. H. Griffith.)

"In thee, Sarasvati, who art divine, all existences are collected. (H. H. Wilson).

The import speaks for itself ; and to all intents and purposes, as also from the point of view of the Vedic and post-Vedic researches in geology (*vide* my work. *The Vedic Fathers of Geology*. pp. 35 @ 38, 99, 102.), it conveys the idea

that the river 'Sarasvati' was supposed by our Vedic geologists to be *the scene of vitality*, and *the region where life had first commenced, after the Earth had cooled down*, as the verse says that, *all life, or generations, or existences, are in the river Sarasvati*. Probably, the Vedic Rishis and geologists had come across some fossils in the beds and regions of this river; and as these were considered to be *the earliest life-types*, it was naturally thought that *vitality had its origin in that region*, and that therefore, *the very source of life was considered to be on the banks or in the region of the river Sarasvati*. (त्वि विश्वा सरस्वति श्रितायूषि देव्याम् Rig-Veda. II. 41. 17). This therefore, appears to be *the chief cause* of the *sanctity* of the river, as in the very nature of things, she was supposed by our Vedic fore-fathers to be *the scene of vitality*, or at any rate, her's was considered to be *the region, where life had first commenced*, from the geological point of view.

Thus, this evidence in the Rig-Veda seems to be of the utmost importance, not to say of the greatest value in several ways. In these circumstances, our Rig-Vedic Poets and ancient Geologists could not ignore it in the least, and they naturally endeavoured to depict the river Sarasvati and her regions in their true colours, in view of handing down to posterity the description in its *unvarnished state*, by lavishing encomiums on her which were not only true

and very expressive, but had a deep and significant meaning, as it was in the region of this river, that *life appears to have first come into being*.

Moreover, the fact of the geological discovery of modern times by Dr. Noetling, of a series of strata containing *the oldest life-types*, that is, *pre-Cambrian* or *Vindhyan fossils* in North-West India and the Salt Range of the Panjab (*vide ante p. 12*), lends countenance to the above Vedic theory, in respect of *the river Sarasvati* having been *the scene of vitality and the region where life had first commenced*. In like manner, the statement of Mr. Medlicott, Superintendent of the Geological Survey of India, also supports this view. For, says he, "And the most ancient form of life occurs (in India) near the Eastern end of the hills" (*viz. the Salt Range of the Panjab. Vide Manual of Indian Geology. p. XXIV*). The same authority states later on (*p. XXV*) that, "Still further East too, in the north of Kumaun, Silurian (*i. e. post-Vindhyan*) fossils have been discovered in considerable quantities."

In this way, the *Pre-Cambrian* or *Vindhyan life* in Âryāvarta having been proved, the geological researches of our hoary ancestors that described Âryāvarta, or rather the region of the river Sarasvati, to be *the scene of primitive*

vitality, and the tract where life had first originated, seem not only within the mark, but marvellously correct in the main, as they have stood the test of ages and the facts appear to have been verified by independent testimony, not to say matter-of-fact foreign evidence, heretofore cited (pp. 10, 11, 12).

Now, like the River Sarasvati, the Great Himâlayan Mountain also seems to be worth noticing here, with reference to our *Âryâvartic Home, and even from the geological point of view.* For, during the Great Ice Age, when the Deluge had flooded the Arctic Regions, and had buried them underneath the thick sheets of Ice and Snow, our *Tertiary Vedic Ancestors*, who had gone there from the *Cradle Land of the renowned Seven Rivers*, who had, moreover, *colonized* those remotest tracts, nay, who had peacefully *settled* in these distant climes, and who had *sojourned* there for a considerable time, were, on account of the appalling catastrophe that had befallen them owing to the commencement of the Glacial Epoch, compelled to return to *Âryâvarta by the way of the Himâlayas*, as it was their beloved *Mother-Country* which they had never forgotten, but had always remembered with *cherished fondness* that was simply *unique*.

Manu, therefore,—*the Leader of our Arctic Colonies*,—perceiving that it was no more safe to remain in those Colonies, thought of sailing

to the South, for returning to Âryâvarta *his Home and Cradle*, by way of the great and the loftiest Himâlaya Mountain, designated in our colossal Sanskrit Literature, by *the ever memorable name*—“*the Northern Mountain*”—(उत्तरं गिरिं *vide* Sh. Patha. Br. I. 8.1.5), meaning thereby the great Himâlayan Chain, that has been the *northern boundary* of Âryâvarta, where he (Manu) and his *Older Ancestors* and even their *Primitive Fore-fathers were born, had lived, and had ever seen the Great Mountain Wall to the North* of it.

This Northern Himâlayan Range, towering above all, was, therefore, *always gratefully remembered*, as it had saved Manu and a few other stragglers, and *served them as a sure Guide*, on their way *Home to Âryâvarta*, during the catastrophe in our colonies of the Arctic Regions, at the advent of the Great Ice Age. And naturally enough, we find this stupendous Himâlayan Chain, mentioned along with the details of the *great Deluge*, and described as *the Northern Mountain* (उत्तरं गिरिं), or in other words as *the northern boundary of the Land of the Seven Rivers* (सप्त सिंधवः), in such an Old Vedic Work as the Shata Patha Brâhmana whose antiquity extends over 2500 B. C. (*vide* Mr. Tilak's *Arctic Home in the Vedas*, Preface p. I ; Sh. P. Br. I. 8. 1. 1-10 ; also my Work *The Vedic Fathers of Geology*. pp. 72 @ 77, 144 @ 149, 155).

And here, I will venture to make a few pertinent observations in respect of the expression—“*the Northern Mountain*”—(उत्तरं गिरिं), quoted hereinbefore from the Shata Patha-Brâhmana, as the same is very significant and has a deep meaning. Nay, it undoubtedly indicates the actual manifestation of the original impressions, shows the imperishable memory as also the ever enduring faculty of the mind, by which it retains the knowledge and ideas of past events, and proves withal that our Aryan Habitat was certainly to the south of the aforesaid “*Northern Mountain*” (उत्तरं गिरिं). Because, the Âryan Cradle or Âryāvarta lay to the South of it, and as our Primitive Âryan Ancestors used to behold from their infancy this Great Mountain-Wall to the north of the Land where they were born, they used to designate it as “उत्तरं गिरिं” or the *Northern Mountain*. Moreover, they had also observed the fact, that this mountain ever seemed Snow-clad, as it had permanent snow thereon. It was, therefore known from the earliest times by the name of *Himavat*, *Himâlaya*, or the *Snowy Mountain* (यस्येमे हिमवन्तो महित्वा...आहुः। “Whose (Creator’s) greatness, these snow-covered Mountains declare.” Rîg-Veda. X. 121. 4).

Thus, in regard to our *Âryāvartic Home* and the *Aryan Cradle*, as well as its position to the South of the “*Northern Mountain*” (उत्तरं गिरिं), the latter expression obviously seems to be not

only a genuine relic of the oldest traditions, but also the unfaded reminiscence of an authentic account of an unwritten hoary history, and even serves as the geological testimony in respect of our Arctic Colonies, and the return therefrom of our colonists to Âryâvarta, by way of the Himâlaya or the Northern Mountain, at the advent of the Glacial Epoch or the Great Ice Age.

To bring home to the Reader the force of our argument, it seems necessary here to refer to the theories of a host of Scholars, both Oriental and Occidental, as they maintain that the cradle of the Âryans lay either in (1) *the Arctic Regions*, or in (2) *Europe*, or in (3) *the Central Asiatic Plateaux*, and that from one of these places, the Âryans had spread themselves in all directions, and even to Irân (or Persia) and to Âryâvarta (or India), either spontaneously and by natural impulse, or on account of their having been forced to abandon these tracts by internal and external causes. But, these theories, as will be shown later on by further evidence, do not appear to hold water. Since, if the *Âryan Cradle* lay in any of the aforesaid tracts, then, before a branch of the Âryans turned their footsteps towards the South, or say to India, they must certainly have been totally ignorant of the topography of this

Country. For, in that case, it is natural to suppose that they had never seen it, nor had they ever heard of it, before. They, consequently, could not know it. When, therefore, they were driven, *by whatever causes*, towards this land—better known as *the Land of the Seven Rivers*,—they should have, while beholding from afar *the highest Mountain* in the world, stretching across the country, naturally designated it as *the Southern Mountain* (दक्षिणं गिरिं),—especially as they could not know its name before, and as evidently it was situate *to the South* of the aforesaid hypothetical Âryan Cradles, viz. the Arctic Region, or any part of Europe, or Central Asia. But, astonishingly enough, we have already seen (*ante pp.* 29, 30) that it was called *the Northern Mountain* (उत्तरं गिरिं), even at that distant period when the Shata-Patha Brâhmana was written or say composed, the date of which has now been ascertained to be 2500 B. C. (*vide* Mr. Tilak's *Arctic Home in the Vedas*, pp. I, 387), and this shows that, Manu and others were but colonists in the Arctic or other Northern regions, and had, moreover, seen and known Âryāvarta before.

For, having had their *original Home in Âryāvarta*, Manu and others that returned to this country, after surviving the great catastrophe that had befallen them in the Arctic colonies, had naturally known its mountains and

rivers, its lakes and important sites, in fact, its whole topography. The mention, therefore, of the *Northern Mountain* was certainly to the purpose ; especially, as it was on the distinct understanding, that during the great Deluge and the overwhelming Icefloods that had overtaken immense tracts of higher latitudes, it (i. e. the Northern Mountain) was, having been the highest, supposed to be the only place of safety and refuge that could avert the impending danger, and re-cue the stragglers from the grievous calamity. Consequently, the very mention of this *Northern Mountain* appears to be the surest indication of *the oldest traditional impressions* and of *the most ancient past reminiscences*, in respect of the knowledge of our *Cradle Land* and its topography.

Chapter IV.

The Arctic Theory, the European Hypothesis,

AND

the Central Asian question reviewed.

The Arctic theory endeavours to establish the proposition that the *Cradle* of humanity, or as some would have it, of the whole Âryan race, lay in the Arctic region. And M. de Saporta, the distinguished French *Savant*, had propounded a doctrine to the effect that "the entire human race originated on the shores of the Polar Sea, at a time when the rest of the northern hemisphere was too hot to be inhabited by man."

Dr. Warren too, in his work entitled *The Paradise Found*, has held that 'the Cradle of the human race was at the North Pole.' While, Mr. Tilak, confining himself especially to the Vedic literature, has attempted to show that, "the home of the ancestors of the Vedic people was somewhere near the North Pole before the last Glacial epoch."

The European hypothesis denotes the view that the Origin of the Âryan race must be

sought in the West and in Europe only, rather than in the East. Thus, Tomascheck and others are for Eastern Europe. A few, such as Von Loher, &c., are for Germany. Frederick Muller, Cuno, &c., are for Central Europe. Lindenschmit and others are for Northern Europe. Penka argues that Scandinavia was the Cradle of the whole Âryan race. While, Posche maintains that the Âryan race originated in the great Rokitno swamp, between the Pripet, the Berisina, and the Dneiper, holding that the archaic character of the neighbouring Lithuanian language induced him to believe that the Lithuanians were a surviving relic of the oldest Âryan race. (*Vide The Origin of the Aryans*. By Issack Taylor. pp. 20, 22, 26, 29, 42, 51, 52, 53, 54. Second Edition)..

The Central Asian question signifies the doctrine that the *Âryan Cradle* or the theatre of the Âryans was in Central Asia ; that it was the tract where the Oxus and the Jaxartes take their rise, and that it was in the interior of the great continent of Asia, but in the neighbourhood and to the east of the Caspian Sea. This region, therefore, according to the Central Asian theory, was *the primitive Ariana*, the extent of which probably embraced nearly the whole of the country situated between the Hindu-kush, Belurtagh, the Oxus, and the Caspian Sea, and per-

haps included Sogdiana, towards the sources of the two rivers—the Oxus and the Jaxartes.

The other theories in respect of the Aryan or Human Cradle may be summarily dismissed, as being not in the least worthy of consideration.* I shall, therefore, proceed to examine the aforesaid three theories in the field, and venture to give reasons for rejecting them, in the light of our present knowledge of facts, based upon scientific evidence and admittedly genuine traditions of very ancient times.

The Arctic Theory.

Now, the argument advanced by some of those who are for the Arctic theory, as for instance the distinguished M. de Saporta, is that "the entire human race originated on the shores of the Polar Sea at a time when *the rest of the Northern hemisphere was too hot to be inhabited by man.*" But this, as we shall presently show, seems to be contradicted by scientific geological evidence: and even Professor Rhys himself has evinced grave doubts in respect of the correctness of M. de Saporta's theory. For, says the Professor, that the learned writer "explains himself in clear and forcible terms; but how far his hypothesis may satisfy the other students of this fascinating subject, I cannot say." (*Vide Rhys's Hibbert Lectures, pp. 631-3*). But, apart from

this, M. De Saporta's argument does not stand, since it appears to have been opposed to facts and inconsistent with geological evidence. For, life in Âryāvarta seems to be *as old as the Cambrian Epoch*, not to say even pre-Cambrian, as will be perceived from Chapter II, (*ante pp. 11, 12, 13, 14, 15, 16*).

However, rather than bring forward a volume of evidence to refute M. De Saporta's aforesaid theory, it would, I think, be better for a *layman* like me, to put forth, in brief, the authority of the scientists themselves, as regards the possibility of the tropics having been too hot for life, even after the Polar regions were inhabited. Because, firstly, the Geologists—Messrs. Medlicott and Blanford—have clearly stated, "But, this is open to question on physical grounds, and appears contradicted by the similarity of Silurian fossils in the Southern hemisphere to those in the Northern" (*p. XXII*). Secondly, these double authors continue furthermore that, "there are some very curious indications of a low temperature having prevailed in the Indian area, at very ancient Epochs." (*Vide Manual of the Geology of India. p. XXII*). Thirdly, there stands the testimony of another great authority, in corroboration of human migrations *not from the Arctic, nor from Northern Europe*,—and therefore evidently not from the North to the South,—but

from the East to the West, and to other regions of the globe. For, it says, "Hence, we have glimpses into some of the early human migrations from that Eastern Centre, whence so many successive waves of population have invaded Europe." (Encyclopædia Britannica, Vol. X. p. 369. Ed. 9th). Fourthly, Dr. Dana, the American geologist has declared to the effect that, "The Orient has always been the continent of progress". "It is therefore in accordance with all past analogies that Man should have originated on some part of the Great Orient." (*Vide* Dana's Manual of Geology. Edition 1863. p. 585). And fifthly, geologists also affirm that "The cases are not sufficiently numerous to indicate any law of migration from North to South" (p. XX), and add, "Nor is the tendency to survival in India, (of northern races) universal" (Medlicott and Blanford's Manual of the Geology of India. p. LXX).

Besides, even Isaac Taylor, the staunch adherent of the European Hypothesis, maintains in his work that, "As a rule, it is found that Northern races die out if transplanted to the South, and the Southern races become extinct in the North". And again he says that, "As a rule, the fair races succeed only in the temperate zones, and the dark races only in tropical or sub-tropical lands". (*Vide* p. 201, Second Edition of

Dr. Isaac Taylor's Work "The Origin of the Aryans.").

If, therefore, *our cradle* had been in the Arctic region, or even in Europe, as has been erroneously supposed by some, *our Race* (of the Indo-Aryans or Bhâratas) would have become altogether extinct, owing to the operation of the aforesaid causes and the laws of Nature. But, the facts are otherwise, and these tell their own tale. For, notwithstanding our having been *extremely old*, nay of *hoary antiquity*, and even of the *Tertiary Epoch*, we are ever as young in energy¹ and fresh in spirits¹ as before. Inasmuch as, *our Cradle having been in Âryâvarta*,

1. For, says Sherring about our race as follows:—"Light of complexion, his forehead ample, his countenance of striking significance, his lips thin, mouth expressive, his fingers long, his eyes quick and sharp, his carriage noble, and almost sublime, the true Brahmin, uncontaminated by any European influence and manners, with his intense self-consciousness, with the proud conviction of superiority, depicted in every muscle of his face, and manifest in every movement of his body, is a wonderful specimen of humanity walking on God's Earth." (Vide Sherring's "Hindu Tribes and Castes").

Moreover, Dr. Sir W. W. Hunter, writes in his History of India that, "The Brahmans, therefore, were a body of men, who in an early stage of this world's history, bound themselves by a rule of life, the essential precepts of which were self-culture and self-restraint. The Brahmans of the present day are the result of nearly 3,000 years of hereditary education and self-restraint, and they have evolved a type of mankind quite distinct from the surrounding population. Even the passing traveller in India marks them out. The Brahman stands apart from both, (i. e. the Rajput or the

and we *not having been immigrants* in India, nor *foreigners or new comers* in the Land of the Seven Rivers, there are no signs whatever of our having become decrepit, nor is our nation in the way to die out, or to become extinct. This, therefore, among other reasons, which are being placed before the Reader, also proves that we are *autochthonous* in India, and *not immigrants* in the Land.

Thus, the scientific testimony and authoritative evidence is against the Arctic Theory, and against migrations from *North to South*, or even from Europe to Âryâvarta, as we shall endeavour to prove in the sequel. We had, however, it must be admitted, lived and sojourned in the Arctic Regions, for a considerable time. But, we were there, only as *colonists from Âryâvarta*, and certainly *not as autochthones*, as will be perceived from the following discussion.

Aryan warrior class and the Non-Aryans)—the man of self-centred refinement. He is an example of a class, becoming the ruling power in a country, not by force of arms but by the vigour of hereditary culture and temperance. One race has swept across India after another, dynasties have risen and fallen, religions have swept themselves over the land and disappeared. But, since the dawn of history, the Brahman has calmly ruled, swaying the minds and receiving the homage of the people, and accepted by foreign nations as the highest type of Indian mankind."

"The paramount position which the Brahmans won, resulted in no small measure, from the benefits which they bestowed." (*Indian Empire*, pp. 96-97. Second Edition).

The European Hypothesis.

This hypothesis has been based upon prehistoric archæology, geology, anthropology, and craniology, which make some European scholars suppose, that man was the contemporary of the woolly rhinoceros and the mammoth, and that the evidence furnished by the remains and skulls of human beings found in Europe, goes to prove that they were the direct ancestors of the races now inhabiting the different parts of Europe. But all this, that we find in Europe, is, as it should

Besides, Professor Seeley declares that, "perhaps no race has shown a greater aptitude for civilisation. Its customs grew into laws, and were consolidated in codes. *It imagined the division of labour. It created poetry and philosophy and the beginnings of science.* Out of its bosom sprang a mighty religious reform called Buddhism which remains to this day one of the leading religious systems of the world. So far then, it resembled those gifted races which created our own civilisation," p. 241.

Further, the same learned writer forcibly argues that, "We (British people) are not cleverer than the Hindu; our minds are not richer or larger than his. We cannot astonish him, as we astonish the barbarian, by putting before him ideas that he never dreamed of. *He can match from his poetry our sublimest thoughts; even our science perhaps has few conceptions that are altogether novel to him,*" p. 244. (*I*de "The Expansion of England." By Professor J. R. Seeley, M. A. Edition 1890, pp. 241, 244.) The *Italics* are mine. (The Author).

Last, but not least, our Telangs and Ranades, our Boses and Simhas, our Gokhales and Gandhis, nay, our men of the stamp of Ravindra Nath Tagore, called the Poet Laureate, not to say even the World-Poet who got the Nobel prize, may also be added to the list as having been the latest.

be; and therefore, it need not at all surprise us. For, our hoary ancestors of the *Parent Indo-Aryan stock*,¹ as admitted even by some occidental scholars, after leaving Âryāvarta—their *Home and Cradle*¹—in quest of new lands and for conquests abroad, had made large settlements¹ in Asia and Europe, and established extensive colonies even in the remotest Arctic regions, during the latter part of the *Tertiary Period*. Evidently, while sojourning in these colonies, we had kept uninterrupted communication with our Mother Country—Âryāvarta—the *Land of the Renowned Seven Rivers*, as we had entertained an intense love for her. However, as the Arctic regions were genial, the climate mild, and the days pleasant, we had lived there for a considerable period, till, all of a sudden, the advent of the Glacial Epoch or the *Great Ice Age*, having compelled us to abandon our once genial Arctic Colonies, such of us as had intensely loved our *Mother-Country*—Âryâ-

1. This has been admitted even by some European scholars and researchers. For, says M. Louis Jacolliot as follows-- "India is the world's cradle.....the common mother" p. VII "India will appear to you the mother of the human race—the cradle of all our traditions". p. 17. "We began to perceive the truth with regard to this ancient country which was the cradle of the white race." p. 178. (*Idé La Bible Dans L'Inde, or the Bible in India*. "Hindu Origin of Hebrew and Christian Revelation". Edition 1870; *Idé also Carzou's Essay on the original extent of the Sanskrit Language*. Journal Royal Asiatic Society of Great Britain and Ireland. Vol. XVI, Parts I, II. 1854; and *infra* pp 48-51.)

varta, endeavoured to return *home*, via the Snowy Peaks of the Himalaya, which was ever remembered even from the day of our childhood, as it was the highest mountain in the world, and has been the *Northern Boundary* of Âryâvarta (उत्तरं गिरिं Shata Patha Br. I. 8. 1. 5.); while others, that but formed our branches and had no desire to go back to Âryâvarta, sought refuge in tracts and countries which were free from, and not invaded by, Snow and Ice, and which therefore gave them shelter.

Obviously, the countries, where security or protection from floods of Ice and Snow was found, were but the Southern portions of the two continents of Asia and Europe, and our Colonists in the Arctic regions, who were overtaken unawares by the overwhelming floods of ice and snow, having been at their wit's end, were scattered in all parts of Europe and Asia, and had strained every nerve to save their lives as best they could, in the trying need of the hour. Thus, it is, that the descendants of our Aryan ancestors that had colonised the Arctic regions in the *Tertiary* Period, having been dispersed every-where on account of the terrible catastrophe,—the Advent of the Great Ice Age, —their remains and skulls as also of other races have been found in the Northern and other parts of Europe and Asia; and these are either *dolicho-cephalic*, *brachy-cephalic*, or *ortho-cephalic*,

according to the race to which the remains belonged. In the circumstances, nothing could be further from truth than to say, that the Aryans were immigrants in India, because dolicho-cephalic or brachy-cephalic skulls were found in Europe, and that they had migrated here, either from the Arctic regions, or from Europe, or for the matter of that even from Central Asia, to which question, however, I shall refer in detail presently, while discussing all the *pros* and *cons* in respect of *our Home and Cradle* in Âryâvarta,—*the renowned Land of the Seven Rivers* (सप्तसिन्धवः)—in the sequel, where Vedic and other evidence will be exhibited to show that we are *autochthonous* in Âryâvarta, and *had emigrated from India* ; that we had gone in all directions, in search of new lands and for conquests abroad, to Asia and Europe, Africa and America, at a time when none of the continents were known by these names. Nay, we had gone even to the Arctic regions, where we had made large settlements and established extensive Colonial Empire.

Now, some European scholars of note have countenanced the theory of the Aryan Cradle in Asia, on the ground that the line of the Aryan march and conquests, as also the direction of human migrations, seem to be *from East to West*, and *not from West to East*, nor *from North to South*, as some erroneously suppose. For instance, the early migrations of man

appear to be from the East, and the successive waves of enormous population seem to have invaded Europe even from the East. (*Vide* "the Encyclopædia Britannica." Vol. X, p. 369. Edition 9th.)

Moreover, Professor Dana, the American geologist, has also declared in favour of the Orient, as having been in all probability the Cradle of mankind, in accordance with all past analogies.²

Now, adverting to the argument advanced by Posche and others, that the Lithuanian language of Europe presents an archaic character, which no other tongue, neither the Avestan, nor even the Vedic Sanskrit, does, and that, therefore, the Lithuanians appear to be the oldest and the only

1 To save reference, I give hereinbelow an extract from this work, which therefore will speak for itself. "Hence we have glimpses into some of the early human migrations from that Eastern Centre, whence so many successive waves of population have invaded Europe".

2 For facility of reference, I venture to give here an extract from the work of that great Geologist. Says he, "Thus the Orient had successively passed through the Australian and American stages, and, leaving the other continents behind, it stood in the forefront of progress. It is therefore in accordance with all past analogies that man should have originated in some part of the great Orient; and no spot would seem to have been better fitted for Man's self-distribution and self-development than South-Western Asia,—the centre from which the three grand continental divisions of Europe, Asia, and Africa radiate." (Dana's *Manual of Geology*. pp. 585, 586. Ed. 1863.)

surviving relic of the most ancient Aryan race, I may state that Hôfer has a curt reply to give to this. For, says he, (and I beg to quote from the work of Isaac Taylor), that, "the most archaic forms of Aryan speech are preserved in the Rig-Veda and the Avesta." Therefore, "the Cradle of the Aryans must have been in the region where Sanskrit and Zend were spoken." (*Vide "The Origin of the Aryans."* By Isaac Taylor. 2nd Ed. 1892, pp. 39, 42, 43).

And it is Âryâvarta and Âryâvarta only, where the most ancient Sanskrit language was, and has been spoken, from time immemorial, and where Sanskrit has even now been widely understood. Nay, it is Âryâvarta alone, where Sanskrit has formed but a common vehicle of mutual expression of thought, amongst persons having altogether different mother-tongues, and who are widely separated from one another, as the East and the West. If the reader thinks I have exaggerated, I only beg to quote from Max Müller, and place before him facts, in view of dispelling all darkness caused by ignorance. For, the veteran scholar says, "Yet, such is the marvellous continuity between the past and the present in India, that in spite of repeated social convulsions, religious] reforms, and foreign invasions, Sanskrit may be said to be still the only lan-

guage that is spoken over the whole extent of the vast country." p. 78.

"Even at the present moment, after a century of English rule and English teaching, I believe that Sanskrit is more widely understood in India than Latin was in Europe at the time of Dante".

"Whenever I receive a letter from a learned man in India, it is written in Sanskrit. Whenever there is a controversy on questions of law and religion, the pamphlets published in India are written in Sanskrit. There are journals written in Sanskrit, which must entirely depend for their support on readers who prefer that classical language to the vulgar dialects. There is "*The Pandit*", published at Benares, containing not only editions of ancient texts, but treatises on modern subjects, reviews of books published in England, and controversial articles, all in Sanskrit". p. 79.

"It was only the other day that I saw in the *Liberal* (of 12th March 1882,) the journal of Keshub.Chunder Sen's party, an account of a meeting between Brahnavrata Sârnâdhyâyî, a Vedic scholar of Nuddea, and Kashinath Trimbak Telang, an M. A. of the University of Bombay. The one came from the east, the other from the west, yet both could converse fluently in San-

skrit". p. 80. (*Vide* "India. What can it teach us?" Ed. 1883.)

As the subject is extremely interesting and of the highest philosophic importance, it will, I think, not be out of place, to submit to the Reader the views also of a French *Savant*, in respect of the matter. For, says he, "The Sanskrit is in itself the most irrefutable and most simple proof of the Indian origin of the races of Europe, and of India's maternity". p. 21.

".....The primitive language—" (the Sanskrit)—"from which ancient and modern idioms are descended", was... "exhumed to the eyes of an astonished world", by indefatigable workers and researchers like Colebrooke, Schlegel, Burnouf, and others. p. 178.

"We began to perceive the truth with regard to this ancient country (India), which was the cradle of the white race" (p. 178), and "is the world's cradle." (p. VII).

"To individuals. what I am about to say may be nothing new; but let them not forget that in propounding a perhaps new idea, I avail myself of all discoveries that seem to support it, with the view of familiarising, and making known to the masses who have neither means nor time for such studies, that extraordinary pristine civilization, which we have never yet surpassed." (p. 21).

"If the Sanskrit formed the Greek, as, in fact all other languages ancient and modern (of which I shall presently offer many proofs), it could only have been conveyed to these different countries by successive emigrations; it would be absurd to suppose otherwise ; and history, although groping its way on this subject, rather aids than opposes this hypothesis." (pp. 21, 22).

"To fathom ancient India, all knowledge acquired in Europe avails nought; the study must re-commence, as the child learns to read, and the harvest is too distant for lukewarm energies".

"Then, you will have been initiated, and India will appear to you the mother of the human race—the cradle of all our traditions". (p. 17).

"Can there be any absurdity in the suggestion that India of six thousand¹ years ago brilliant, civilized, overflowing with population, impressed upon Egypt, Persia, Judea, Greece, and Rome, a stamp as ineffaceable, impressions as profound, as these last have impressed upon us"?

"And because we have for ages lost the connecting links between antiquity, so called, and India, is that a sufficient reason for still worship-

¹ 'India is evidently older still, as our *Primitive Ancestors*, who were *autochthonous* in India, belonged to the Tertiary Epoch. (*Vide* Chapters I, II, III, XIV, XV, and XVI of this work.)

ping a delusion without seeking its possible solution"! (p. 18).

"Remember how modern society groped in darkness, until the fall of Constantinople restored the light of antiquity".

"That Hindu emigration rendered the same service to Egypt, to Persia, Judea, Greece, and Rome, is what I propose to demonstrate." (p. 19).

"Enquirers who have adopted Egypt as their field of research, and who have explored and re-explored that country from temple to tomb, would have us believe it the birth-place of our civilization. There are some who even pretend that India adopted from Egypt her castes, her language, and her laws, while Egypt is, on the contrary, but one entire Indian emanation".

"Ere long, they will establish the proposition as a truism—that to study India is to trace humanity to its sources".

"Other writers dazzled with admiration of Hellenic light find it every where, and give themselves up to absurd theories".

"Such an opinion is a simple chronological absurdity." (p. 20.) (*Vide* "La Bible Dans L'Inde", or "The Bible in India, and the Hindoo Origin of Hebrew and Christian Revelation". By M. Louis Jacolliot. Ed. 1870. Translated from the original in French, into English.)

Moreover, Curzon says, "I venture to affirm that they (that is, other languages such as Zandic, Greek, Latin, Gothic, &c.) have all sprung at different chronological periods, from the Sanskrit, (that is) the Vaidik Sanskrit, essentially and peculiarly the primitive written tongue of the Aryan race, or ancient Hindoos of India Proper." (*Essay on the original extension of the Sanskrit Language*. Journal. R. A. S. of Great Britain and Ireland. Vol. XVI. Part 1. p. 177). While Mr. W. C. Taylor speaks of Sanskrit language as follows:—"It was an astounding discovery, that Hindustan possessed, in spite of the changes of realms and chances of time, a language of unrivalled richness and variety ; a language, the parent of all those dialects that Europe has fondly called classical—the source alike of Greek flexibility and Roman strength." (*Vide* Mr. Taylor's Paper on Sanskrit Literature, in the Journal of the Royal Asiatic Society. Vol. II. 1834).

And above all, even Professor Max Müller, the staunch adherent of the Central Asian Theory, has remarked that, "If we mean by primitive the people who have been the first of the Aryan race to leave behind literary relics of their existence on earth, then I say the Vedic poets are primitive, the Vedic language is primitive, the Vedic religion is primitive, and, taken] as a

whole, more primitive than anything else that we are ever likely to recover in the whole history of our race." pp. 123,124.

"In India alone, and more particularly in Vedic India, we see a plant entirely grown on native soil, and entirely nurtured by native air. For this reason, because the religion of the Veda was so completely guarded from all strange infections, it is full of lessons which the student of religion could learn nowhere else." p. 125. (*Vide* "India. What can it teach us?" Edition 1883).

And even as regards the Lithuanian language, which is supposed by some to have more archaic forms, Isaac Taylor says that, "the Sanskrit literature is older by nearly 3,000 years than the Lithuanic, which dates only from the beginning of the eighteenth century." (*Vide* Isaac Taylor's "Origin of the Aryans". p. 258. Ed. 1892).

No language, therefore, is *more ancient, archaic, and primitive*, than the Vedic Sanskrit, which Spiegel designates as "the oldest Indian language the—Sanskrit, as exhibited in the Vedas." (*Vide* Spiegel's translation of the Avesta. Vol. I. Introduction. p. 4, and Muir's Original Sanskrit Texts. Vol. II. p. 294, from which the extract is taken). Moreover, even Mr. Beames has admitted the fact, by declaring that,

“we are driven, whether we like it or no, *to look to Sanskrit for the oldest extant forms,*¹ and we undoubtedly find them there, as contrasted with Prâkrit and Pâli”. (*Vide* J. R. A. S. 1870. Vol. V. new series. p. 149. Mr. Beame’s Article.)

It may also be observed here in passing that Sanskrit has been called by Occidental scholars “the primitive language, from which ancient and modern idioms are descended”. (*La Bible Dans L’ Inde.* By M. Louis Jaccoliot. Ed. 1870. p. 178). And this view seems to have been corroborated by Curzon’s remarks as noted before (*vide ante* p. 51). In the circumstances, the Vedic Sanskrit being *the oldest*, has preserved “*the most archaic forms*”, and is really *the mother*² of all languages, at any rate of all Aryan tongues, while Lithunian is only an off-shoot of it. Europe, therefore, taking into consideration this and the other evidence exhibited later on, presents no claims for having been the *Cradle* of the Aryans, nor do the Arctic regions, for reasons given before, and shown later on, in detail.

1 The Italics are mine, in the extract quoted. (*The Author.*)

2 I may here remark that the source and origin of all these languages is the Vedic Sanskrit which was a spoken language; and in respect of this, even Muir remarks that “Sanskrit, (by which must be understood the then current form or forms of the old Aryan speech), in its earlier form, was a spoken language” (*vide* Muir’s O. S. T. Vol. ii pp. 144-145. Ed. 1871; *vide also ante* pp. 49-51).

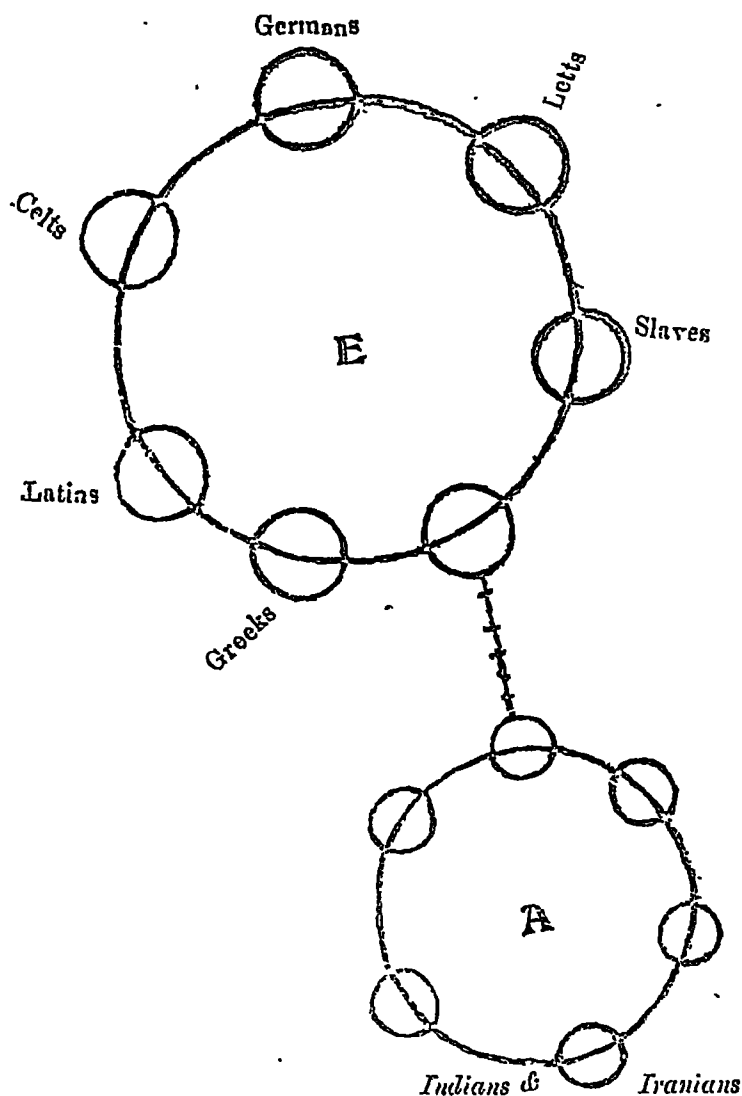
Now, in respect of Mr. Isaac Taylor's arguments, advanced for the purpose of proving "the Origin of the Aryans" in Europe, it will certainly be opportune to examine and bring to the notice of the Reader some of them, as they seem to be quaint and fanciful. For, says he, "Professor Max Müller...has done more than any other writer to popularise this erroneous notion," (viz. the notion, that the primitive unity of speech was but the consequence of the primitive unity of race), "among ourselves." (p. 3). And again he writes, while stating the opinion of Professor Max Müller in respect of his *Central Asian Theory* that, "There was a small clan of Aryans, settled probably on the highest elevation of Central Asia, speaking a language not yet Sanskrit, or Greek, or German, but containing the dialectical germs of all" (p. 4). Then, Mr. Isaac Taylor continues as follows:—"Than this picturesque paragraph, more mischievous words have seldom been uttered by a great scholar. Prof. Max Müller's high reputation has been the means of impressing these crude assumptions, which he would now doubtless repudiate, upon his numerous disciples." (p. 4).

"Such rash assertions are calculated to discredit, and have discredited the whole science of Comparative Philology." (p 6).

"It is very instructive to learn, how extremely shadowy are the arguments which sufficed

to convince all the greatest scholars in Germany and England, Pott, Lassen, Grimm, Schleicher, Mommsen, and Max Müller, that the origin of the Aryans must be sought in Asia, whence in successive migrating hordes, they wandered to the West." (p. 17).

Mr. Isaac Taylor then winds up his philippics, and finally declares that, "There is no more curious chapter in the whole history of scientific delusion," (p. 17). He further goes on to state that, "Sanskrit must either have reached India from Europe, or else Celtic, German, Lithuanian, Slavonic, Greek, and Latin must have reached Europe from Asia," (p. 20. *Vide* Isaac Taylor's *Origin of the Aryans*. Second Edition, 1892). And to establish "the origin of the Aryans" in Europe, in his own queer way, he continues, "We find the main body of the Aryans in Europe, and a small detached body in Asia" (p. 20). Moreover, he gives two distinct groups as shown below, and describes in small circles the various nationalities therein, that inhabit each group. The group marked E, which stands for Europe, he designates as *genus*, while the other A, that stands for Asia, he calls as *species*.



With this, he proceeds to state, "Hence, the European Aryans form a closely united circular chain of six links ;: but there is one missing link, a vacant place in the chain, which is discovered far away in Asia, where we find the

Indo-Iranians". (p. 22.) Subsequently, with perhaps complacent satisfaction that he has established his theory, he (Mr. Isaac Taylor) asks, "which is the more probable hypothesis—that of a single migration, the migration of a people whom we know to have been nomads¹ at no very distant time, or six distinct migrations of six separate peoples, as to which there is no evidence whatever that they ever migrated at all, and whose traditions assert that they were autochthones?" (*Vide* Isaac Taylor's "*Origin of the Aryans.*" Second Edition, 1892 p. 23).

Then, Mr. Isaac Taylor declares, without giving the least evidence in support of his statement, that "To suppose that a small Aryan tribe first migrated to Europe, and that the various Aryan languages were subsequently developed, is practically equivalent to a European Origin." (*Vide* "The Origin of the Aryans." p. 29. Edition 1892).

If this sort of argument is to be accepted, then one would certainly be irresistibly tempted to ask, whether Buddhism and the profession of the faith, that have taken such deep root and firm

1 As to Indo-Aryans having been an *agricultural people* and *not nomads*, as supposed and often said by many an Occidental and Oriental scholar, I have given reasons at length and in detail, in chapter XIII of this Work.

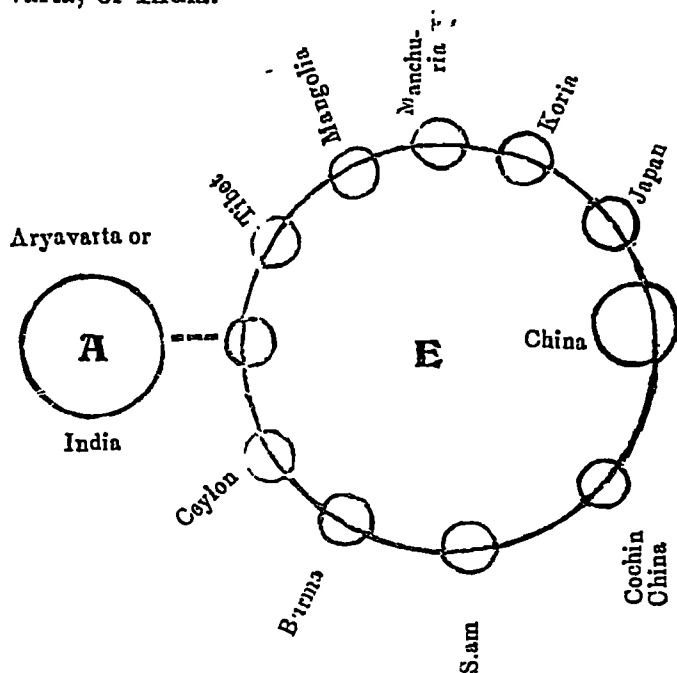
hold in the South¹ and the North², in the East¹ and even in the Far¹East, viz. in Ceylon, Burma, Siam, Cochin-China, China Proper, Japan, Koria, Manchuria, Mangolia, South Siberia, and Tibet, should be considered to have had their origin in these lands, and to have spread *from* these lands *to* India, which-*par excellence*-is, however, the country *where* the Great Gautama Buddha *was born* ;—the country, which is the *matter-of-fact Cradle of Buddhism* ;—the country from which this religion had spread not only to the East, but even to the West in ancient times, “from Kabul and Yashkand to Balk, Bokhara, the Balkash or Dengis Lake,” as shown by Rhys Davids in his work “*Buddhism*,” p. 242 ;—the country, from which this great religion was expelled, though it had, as a matter of course, claimed *its origin therein* ;—and the country, in which, there now exists only a microscopic minority of this very ancient faith of the land, when its adherents *abroad* claim a population, nearly one third of the globe, and as such show, that the Buddhistic religion is the greatest in the world. (*Vide* Rhys Davids’ *Buddhism*. Edition 1890. pp. 4-6).

Now, to indicate the extent of Buddhism,

1. *Vide* “The Encyclopædia Britannica ” 9 Edition; also Professor Rhys David’s-*Buddhism*, Edition 1890, pp. 5, 229, 237, 238, 241, 242, 243, 244; and the Christian Literature Society’s Manual of Geography, Ed. 1893. pp. 96, 99, 103, 104, 110, 113, 115; *vide* also Ed. 1910.

2. Of India.

we shall describe two circles as shown below. Of these, the large Circle E, will stand for *Eastern Asia*, and will roughly denote ten groups representing nations that profess Buddhistic faith. While, the smaller one A, will stand for *Âryavarta*, or India.



Here, adverting to the two groups shown before on page 56, and following the reasoning, as also the line of argument, of Mr. Isaac Taylor, it may as well be said, 'Hence, *the Eastern Asiatic Buddhists form a closely united circular chain of ten links* ; but, there is one missing link, a vacant place—in the chain,

which is discovered far away in Âryāvarta, where the Indo-Aryans are found professing the Buddhistic faith.'

"Which, then," it would be asked, "is the probable hypothesis? That of a single migration from Eastern Asia to India, or ten distinct migrations of ten separate peoples, for proving the *cradle* and the propagation of Buddhism?" History is too clear on this point to require any further answer.

To take, however, another instance, nearer home. Europe, excepting Turkey, has a compact Christian population. Will it, therefore, be reasonable to argue, on the lines of Mr. Isaac Taylor, that, because *it forms a closely united circular chain of about nineteen nations, it was the Cradle of Christianity*, or that this religion had spread, or that there was a migration of a few Christians, *from Europe to distant Asia Minor and to Palestine,*¹ called *the Holy Land,*² by

1 This was the scene of most of the events recorded and celebrated in the Scripture.

Jesus Christ, the founder of Christianity, lived and died in Palestine, he having been put to death in Jerusalem, its capital, 33 A. D.

Shakspeare, the great English Dramatist, writes thus about the place and the founder:—

"Over whose acres walked those blessed feet,
Which, fourteen hundred years ago, were nailed
For our advantage on the bitter Cross."

2 Because, it was the Cradle of Christianity.

Christians ? I leave it to the Reader to draw his own conclusions, and either to follow or reject the line of argument of Mr. Isaac Taylor.

However, to bring conviction home to the Reader, in regard to the extremely *one sided view* of Mr. Isaac Taylor and his preconceived notions of *the Origin of the Aryans* in Europe, I venture to quote here Dr. Moriz Hoernes, who says, "That little is proved by language, culture, and dwelling, is shown by the Negroes of North America, who speak English and dress in European fashion. Nor is the population of Europe of uniform origin, although at the present day, they mostly speak Aryan (Indo-Germanic) languages". (*Vide* Dr. Moriz Hoerne's '*Primitive Man*', translated by James H. Loewe. Edition 1900. p. 7). This will speak for itself.

Again, turning to Mr. Isaac Taylor, we find him arguing as under, probably ignoring, or at any rate not duly weighing the evidence in respect of our *cradle*, found in the Rig-Veda¹, which is admittedly the oldest document² in the world, and even putting away the testimony, in regard to the great Deluge³ or the Ice-Age,³

1. *Vide* Chapter VI of this work.

2. *Vide* Chapter XVI of this work.

3. *Vide* my work—*The Vedic Fathers of Geology*. pp. 132-157.

Asia, nay, even in India. I would, therefore, invite the attention of the Reader to what has been stated before. (*Vide ante pp. 16 @ 19, and 24 @ 33*).

The Central Asian Question.

With all deference to the indefatigable energy, wonderful perseverance, and deep researches of Western Scholars, who have propagated the theory of the Aryan Cradle in Central Asia, of the invasion of India by Indo-Aryans through the North-West passes, and of their subsequent immigration into this country—the Vedic Land of the Seven Rivers, there appears not an iota of evidence in regard to *the Aryan Home* in Central Asia, or in respect of the Aryan emigration from West to East, or from North to South, in any work, nor in the Avesta, nor even in the Rig-Veda, which is admittedly *the oldest document in the world*.

On the contrary, there are distinct traces and unmistakable indications in the Rig-Veda, in respect of our march from Âryāvarta to distant climes in all directions, viz. to the West and the East, the North and the South, in search of new lands and for conquests abroad; *the region of the most sacred river Sarasvatî*, be it noted, having been *the diverging point* from which our beneficent influence and indomitable spirit radiated everywhere, as will be presently shown from the Vedic and Avestic testimony,

may, from the very utterances of our Rig-Vedic bards. For, both the Rig-Veda and the Avesta form the most reliable documents ; since, as observed by Muir in the second volume of *the Original Sanskrit Texts*, (p. 291. 2nd Ed.), the Vedas have preserved "more distinct and exact traces of their primeval history", than could be found elsewhere. Rig-Veda, moreover, might certainly be called not only *the most authentic*, but even *the most ancient source of the history¹ of mankind* in the true sense of the word. In fact, as remarked by Roth, "the Veda and the Avesta flow from one fountain, like two streams;

1 For, says Max Müller:—"What have we inherited from the dark dwellers on the Indus and the Ganges ? ° ° Their historical records extend in some respects so far beyond all other records, and have been preserved to us in such perfect and such legible documents, that we can learn from them lessons which we can learn nowhere else, and supply missing links in our intellectual ancestry far more important than that missing link (which we can well afford to miss), the link between Ape and Man". (p. 21).

"What then is it that gives to Sanskrit its claim on our attention, and its supreme importance in the eyes of the historian"?

"First of all its antiquity,—for we know Sanskrit at an earlier period than the Greek. But what is far more important than its mere chronological antiquity is the antique state of preservation in which that Aryan Language has been handed down to us."....."As Sanskrit stepped into the midst of these languages, (viz. Greek, Latin, Gothic, Anglo-Saxon, Celtic, Slavonic, &c.), "there came light and warmth and mutual recognition. They all ceased to be strangers and each fell of its own accord into its right place. Sanskrit was the eldest sister of them all, and could tell of many

the one of which, the Vedic, has continued fuller, purer, and truer to the original character; while the other has become in many ways polluted, has changed its original course, and consequently cannot always be followed back with equal certainty to its sources." (*Vide Journal of the German Oriental Society for 1848. p. 216*).

things which the other members of the family had quite forgotten". (*pp. 22, 23*).

"Nor is that all; for even that Proto-Aryan Language, as it has been reconstructed from the ruins scattered about in India, Greece, Italy, and Germany, is clearly the result of a long, long process of thought.....(*p.25*).

"To us nothing seems more natural than the auxiliary verb *I am*; but, in reality, no work of art has required greater efforts than this little word *I am*. And all these efforts lie beneath the level of the Proto-Aryan speech".

"This is what I call history in the true sense of the word something really worth knowing, far more so than the scandals of courts, or the butcheries of nations."..... (*pp-26, 27*).

"All I wish to impress on you by way of introduction is that the results of the Science of Language, which, without the aid of Sanskrit, would never have been obtained, form an essential element of what we call a liberal, that is, a historical education,—an education which will enable a man to do what the French call *S'orienter*, that is, 'to find his East', 'his true East', and thus to determine his real place in the world".....(*p. 31*).

"We all come from the East—all that we value most, has come to us from the East".....*p. 32* (*vide* Max Müller's "*India. What can it Teach us*"? Edition 1883. *pp. 21, 22, 23, 25, 26, 27, 31, 32*).

Now, while advocating the theory of the Aryan origin in the northern plateaux of Central Asia, the Oriental and Occidental scholars take their stand on, and are apparently led by, the fact that references are made in the Vedic works to winters and cold regions of the north; while in the Rig-Veda, they further maintain that, mention is made of the river Kubhâ, that is, the river Kabul, in Afganistan, the western frontier of Âryâvarta, along with other rivers of the Panjab and the Middle Land (मध्यदेशः), including even the Ganges to the East; which, therefore, make the advocates¹ of the theory suppose, that we—the Indo-Aryans—were immigrants in *the Land of the Seven Rivers*, that we had emigrated from some cold region or northern plateaux of Central Asia, and that as such, we were *foreigners* in the *Land of the Seven Rivers*, or Âryâvarta.

But, the facts seem otherwise, and these have altogether a different tale to tell, of which therefore detailed particulars would be placed before the Reader in the sequel, as these apparently seem to have been altogether ignored by the advocates of the Central Asian Theory.. However, by way of introduction, it would suffice here to say, that insatiable curiosity, un-

1 The chief among these are Spiegäl, Schlegel, Max-Müller, Lassen, Muir, &c, some of whose opinions we shall discuss later on.

quenchable thirst for fame, and the indomitable spirit of adventure, having forced our Rig-Vedic and *Primitive* ancestors to leave Âryâvarta—our Mother-Country—we had made extensive settlements in Asia and Europe, Africa and America, as would be presently shown, and had also colonised vast regions of the Arctic Circle. Yet, as we intensely loved our *Aryan Cradle*—Âryâvarta, there was uninterrupted communication between these our Colonies and the Mother-Land, which therefore, we often used to visit.

It seems that in our Colonies of the Arctic regions, our ancestors had sojourned for a considerable time, on account of some of the Arctic attractive features. For, they enjoyed there, *genial climate* and *very pleasant long days*. But, these, in turn, were followed by *long tiresome nights* and *hard frost of winter*. While, therefore, on the one hand, reference is at times naturally made in the Vedic works to *the winters of the Northern regions*, showing thereby *the line of our conquests and Colonies from South to North*, or from Âryâvarta to the Arctic, the river Kubhâ or Kabul of Afganisthan seems, on the other, to have been mentioned as the *western frontier* of Âryâvarta, after first describing the rivers of the East, viz. the Ganges, the Yamunâ, the Sarasvatî, &c., in succession, as indicating thereby *the direction of march of our*

hoary ancestors *from East to West*, or from the Ganges to the Kubhâ, along with the other rivers and affluents which were gradually visited one by one, as they had watered and nourished the country, and as they irrigate it, even at the present day.

I here give below, the verses from the Rig-Veda, for corroboration and easy reference, along with their translation as rendered into English by Muir, in the second volume of *The Original Sanskrit Texts*, 2nd Ed. pp. 341, 343.

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमं सचत्ता
परुषण्या
असिकन्या मरुद्वधे वितस्तया ऽऽर्जिकीये शृणु ह्या
सुषोमया ॥५॥

तृह्यामया प्रथमं यातवे सज्जूः सुसत्त्वा रसया श्वेत्या त्या।
त्वं सिंधो कुभया गोमतीं क्रुमुं मेहत्त्वा सरथं याभि-
रीयसे ॥ ६ ॥

(Rig-veda. X. 75. 5, 6.)

“Gangâ, Yamunâ, Sarasvatî, Shutudrî, with the Parushnî, receive graciously my hymn. With the Asiknî, Oh! Marudvridhâ, and with the Vitastâ, hear; Arjikiyâ, hear with the Sushomâ”.

“Unite first in thy course with the Trishtâmâ, the Susartu, the Rasâ, and the Shvetî; thou, Sindhu, (meetest) with the Kubhâ, the Gomatî, the Krumu with the Mehatnu, and with them art borne onward, (as) on the same car”.

I may here add, that such of the ancient Vedic rivers, as have been duly identified by Oriental and Occidental scholars, are given below, with their modern names stated against them, for easy reference.

शुतुद्री (Shutudri) = Sutlaj. (सतलज).

परुष्णी (Parushni) = Rávee. (रावी).

असिक्नी (Asikni) = Chenab. (चीनाब).

मरुद्वृधा (Marudvridhâ) = The Chenab-stream after its confluence with the Vitastâ.

वितस्ता (Vitastâ) = Jhelam. (झेलम).

आर्जिकीया (Arjikiyâ)
 or
 Vipât } = Beas. (बीयाज).

कुभा (Kubhâ) = Kophen or Kâbul. (काबूल),
 an affluent of the Indus.

गोमती (Gomatî) = Gomal. (गोमल). } These
 क्रुमु (Krumu) = Kurum. (कुरुम). } flow
 into the Indus, from the
 West.

(Vide, for corroboration of my statement, Muir's Original Sanskrit Texts. Vol. II. pp. 342, 343, 344, 345, 348, 2 Ed.)

Commencing, therefore, from the Ganges, which formed, for some time, *the Eastern Boundary of our Aryan Cradle*, during the Rig-

Vedic and even *pre-Rig-Vedic* period, the scrupulous mention of all the rivers, in succession, to the west of it (that is the Ganges), as far as the Kubhâ or the Kabul river, which was then considered to be *the Western Boundary* along with the affluents, *obviously indicates the direction of march of our Ancestors from East to West*, and certainly not from *West to East*, as erroneously supposed by some Oriental and Occidental scholars, as I shall endeavour to show presently. For instance, in Weber's "History of Indian Sanskrit Literature" [(Second Edition. Trübner's Oriental Series. 1882. pp. 3, 4), a wrong direction of march, or of the movements and observations of our hoary Ancestors, seems to have been evidently shown, thus creating a mistaken impression; when, as a matter of fact, the line of progress seems to be from East to West. For, says Professor Weber as follows:—"In the more ancient parts of the Rig-Veda Samhitâ, we find the Indian race settled on the north-western borders of India, in the Panjab, and even beyond the Panjab, on the Kubhâ or Kophen. The gradual spread of the race from these seats towards the east beyond the Sarasvatî and over Hindustan as far as the Ganges, can be traced in the later portions of the Vedic writing, almost step by step". (pp. 3, 4).

This view is certainly erroneous, as the *direction of march* of our Rig-Vedic and *pre-Rig-*

Vedic ancestors appears obviously to be from the East to the West, i. e. from the Ganges to the Kubhâ, as expressed in R. V. X. 75. 5, 6, and *not from the Kubhâ to the Ganges*. (*Vide ante pp. 68, 69, 70, 71.*)

There is one more argument to which the advocates of the Central Asian Question often refer, and endeavour stoutly to support the same. I therefore venture to quote Schlegel who has advanced it, along with some other Oriental and Occidental scholars. For, says he, "It is no wise probable that the migrations which have peopled so large a part of the globe should have commenced at its southern extremity, and have been constantly directed from that point towards the North-west. On the contrary, every thing concurs to persuade us that the Colonies set out from a Central region, in divergent direction. According to this supposition, the distances which the Colonists would have to travel up to the time of their definitive establishment, become less immense; the vicissitudes of climate to which they were exposed become less abrupt; and many of the emigrant tribes would thus make an advantageous exchange, as regards fertility of soil and the temperature of the air. And where is this Central Country to be sought for, if not in the interior of the great continent, in the neighbourhood, and to the east of the Caspian Sea"? (Essays "On the

Origin of the Hindus". (Reprinted. 1842-*pp.* 514-517).

Professor Spiegel also, further argues as follows:—"We may, therefore, at once set aside the supposition that India was the Cradle of the Indo-Germanic race. We prefer to assume with Lassen that their original abode is to be sought in the extreme east of the Iranian Country, in the tract, where the Oxus and Jaxartes take their rise".

"If.....an important affinity is discernible both in language and in ideas between the Indians and Iranians, the reason of it is simply this, that the Iranians emigrated last from India, and thus carried with them the largest share of Indian characteristics".

"For, it might still be imagined possible, that not only the Indians, but also Iranians along with them, had migrated to the countries on the Indus". (Introduction to Avesta. Vol. II: *pp.* CVI. &c.).

While Professor Max Müller declares that, "The Zoroastrians were a colony from Northern India. They had been together for a time with the people whose sacred songs have been preserved to us in the Veda. A schism took place, and the Zoroastrians migrated Westward to Arachosia and Persia".....(The Science of Language. *p.* 279. Fifth Edition). And again

he says elsewhere, that "the Zoroastrians and their ancestors started from India during the Vaidik period can be proved as distinctly as that the inhabitants of Massilia started from Greece" ("Last Results of the Persian Researches". p 113. *Vide* also "Chips". I. 86), maintaining that "At the first dawn of traditional history, we see these Arian tribes migrating across the snow of the Himâlaya, southward toward the 'Seven Rivers' (the Indus, the five rivers of the Punjab, and the Sarasvati), and ever since India has been called their home. That before this time they had been living in more Northern rigions, within the same precincts with the ancestors of the Greeks, the Italians, Slavonians, Germans, and Celts."....." After crossing the narrow passes of the Hindu-Kush or the Himâlayas, they conquered or drove before them, as it seems without much effort, the original inhabitants of the Trans-Himâlayan countries. They took for their guides the principal rivers of Northern India and were led by them to new homes in their beautiful and fertile valleys." (Last Results of Sanskrit Researches, in Bunsen's Outlines of Phi. of Uni. Hist. Vol. 1. pp. 129, 131. Chips. 1.63-65).

But, to suppose that there were Aryan emigrations from the Arctic Regions, or Europe, or Central Asiatic Plateaux, is a gratuitous assumption, and has not in the least been support-

ed by any evidence at all. Besides, it is even *contrary to analogy* and to the fact, that emigrations and civilization have not spread *in a circle*, but *from East to West*. To say, therefore, that Aryan Colonies set out or spread from a *Central point*, is to assume things without proof. In fact, Aryan *origin* and Aryan *Cradle* seem to be confined only to Âryâvarta. Because, as rightly observed by Mr. (afterwards Lord) Elphinstone, "It is opposed to their (i. e. of the Hindoos') foreign origin, that neither in the Code (of Manu), nor, I believe, in the Vedas, nor in any book that is certainly older than the Code, is there any allusion to a prior residence, or to a knowledge of more than the name of any country out of India. Even mythology goes no further than the Himâlaya Chain, in which is fixed the habitation of the Gods." (History of India. Vol. I. p. 95. First Edition).

The same eminent author, historian, and a statesman has further remarked that, "To say that it (emigration) spread from a central point is a gratuitous assumption, and even contrary to analogy; for, emigration and civilization *have not spread in a circle, but from east to west*." (History of India. First Ed. p. 95; the *Italics* are mine; *vide* also Chapter V of this work, where I have quoted opinions with reasons, of Occidental Scholars and researchers of note, in respect of the Aryan Cradle in Âryâvarta.).

Thus, it seems that even the Central Asian Question¹ does not hold water, nor does it exhibit any strong grounds whatever, for upholding this theory, in the face of irrefragable Vedic evidence, which, I humbly believe, affords a guiding clue to the Aryan Cradle in Âryâvarta, of which, therefore, I shall endeavour to give the available details in the following Chapters.

1 (a) In respect of the *Cradle* of Man, Dr. Moriz Hoernes writes as follows:—"Where should we seek the primeval home of mankind? Opinions, even of the best known authorities, differ considerably on the subject. They hesitate between North America, Europe, Southern Asia, and Australia, thus variously following diagonal lines right across the globe." (*vide* Dr. Moriz Hoernes' *Primitive Man*. Translated by James H. Loewe, p.5. Edition 1900).

(b) In like manner, the latest descriptive volume of the History of India, published under the authority of His Majesty's Secretary of State for India in Council, notwithstanding all the copious resources at the disposal of Government, has declared "the Aryan controversy" to be "interminable", with a further remark, that according to "various authorities", the "original habitat" of the Aryan race was either "Scandinavia, the Lithuanian steppe, South-East Russia, Central Asia, or India itself." (*Vide* The Imperial Gazetteer of India. The Indian Empire. Vol. I. p 299. New Edition. 1907).

Chapter V.

The Evidence of Smṛiti

AND

The Testimony of Occidental Researchers,

In Respect of the Aryan Cradle in Âryāvarta.

—:o:—

Before advancing any Vedic or Avestic proof with regard to the Aryan Cradle in Âryāvarta, we shall first cast a glance at the Code of Manu (मनुस्मृतिः), scrutinise such portions of it as relate to the *Aryan Cradle*, and see what previous record and impressions it brings to light or reveals in respect of *our oldest traditions*, transmitted as they have been *from age to age in regard to our Aryan Home*, and handed down to posterity by our Rig-Vedic Fore-fathers and their *Primitive Ancestors*, with the miser's care and scrupulous exactness.

For, Manu following the *dim yet unef-faced* traditions of the hoary antiquity of the Rig-Veda (योनिं देवकृतं iii. 33. 4; ante p.22") has described a region called *Brahmāvarta*, (ब्रह्मावर्तं प्रचक्षते), and this, he declares, *was created by God* (देवनिर्मितं देशं). Nay, he even gives its boundaries and says that, it lies between the rivers Sarasvatī and Drishadvatī (सरस्वतीदृषद्वत्योर्देवनद्योर्दन्तरं), the one to the north and the other to

the south of it. Moreover, he calls these rivers *divine* (देवनद्योः), because they formed the boundaries of *the region of God*, or perhaps more than this, of *the very scene of creation*.

सरस्वतीद्विपद्वत्योर्देवनद्योर्दन्तरम् ।

तं देवनिमर्तं देशं ब्रह्मावर्तं प्रचक्षते ॥ १७ ॥

(Manu's Code. ii. 17.)

Now, the expression *God-Created-Region* appears to be pregnant with deep meaning, and to have had a very great significance. As such, therefore, it emphatically presents to us *the firmly rooted traditional idea* of the *Aryan Cradle* having been in *Brahmāvarta*, or broadly speaking, in the *Region of the river Saraswatī* and therefore in *Âryāvarta* and *Âryāvarta* alone, and nowhere else. For, apart from the fact that Manu calls it "*the scene of creation*", he makes another pronouncement *pregnant with meaning*, to the effect that "*this region has its own hoary traditions and customary usages* (तस्मिन्देहे य आचारः पारंपर्यक्रमागतः ।), *handed down from age to age, and transmitted from generation to generation*, which, therefore, has been supposed to be *the-only pure usage* (स सदाचार उच्यते ।), relating to castes and mixed castes.

तस्मिन्देहे य आचारः पारंपर्यक्रमागतः ।

वर्णानां सान्तरालानां स सदाचार उच्यते ॥ १८ ॥

(Manu's Code. ii. 18.)

Manu's further statement is still more interesting and instructive. For, he tells us that "the Country of Kurukshetra and of the Matsyas, of Panchâlas and Shūrasenas, adjoins Brah-mâvarta (aforesaid), and is included in the region known as *Brahmarshi Desha*" (II. 19). "From a Brâhman born in this region, all men on earth should learn their respective duties" (II. 20).

एतद्देशप्रसूतस्य सकाशादयजन्मनः ।

स्वं स्वं चारित्रं शिक्षेरन्वृथिव्यां सर्वमानवाः ॥२०॥

(Manu's Code. II. 20.)

This declaration, therefore, coupled with the notable expression that "Brahmâvarta was the God-made-region", or was the *the scene of creation*, pre-eminently suggests the *hoary traditional idea of the Aryan Home*, and gives an original and yet a pretty well coloured picture of the genuine Aryan Cradle in Âryâvarta. Besides, the country itself of the Âryas seems to have been very well defined, nay, was even designated "Âryâvarta" (आर्यावर्त), simply for the reason, that it was the *scene of the origin of the Âryas*, "who were there born, and are born over and over again" (आर्या अत्रावर्तन्ते पुनः पुनरुद्भवन्तीत्यार्यावर्तः), as Kulluka, the commentator of Manu, well-versed in *traditional history*, tersely puts it; and this *our Aryan Cradle* of Âryâvarta appears to be *the region* that is bounded

on the north by the Himálayan Chain, on the south by the Vindhya Mountains, and on the east and west by the Eastern and the Western Oceans.

आससुद्रात्तु वै पूर्वादिाससुद्रात्तु पाश्चिमात्।

तयोरेवान्तरं गिर्योरार्यावर्तं विदुर्बुधाः ॥ २२॥

(Manu's Code. II. 22.)

Moreover, after making mention of Âryâvarta with all its physical boundaries, Manu describes this, in the next verse, as *the sacrificial region*, and as *being one where the deer roams about with native ease and freedom* (कृष्ण सारस्तु चरति मृगो यत्र स्वभावतः । स ज्ञेयो यज्ञियो देशो..... म० स्मृ० २-२३. He then says that, "*the country beyond this belongs to the foreigners*" (म्लेच्छदेशस्त्वतः परः ॥ म० स्मृ० २-२३). If, therefore, we ourselves were at all *foreigners* in, or *conquerors and invaders* of, or *immigrants* in, the land of Âryâvarta, Manu certainly would never have said that, "*the Country beyond the confines of Âryâvarta was of the foreigners or belonged to Mlechhas.*" Because, evidently enough, there could have been no *propriety* in using that expression, if we were not *autochthonous* in the land.

All these investigations, however, would be considered but one-sided, and therefore, further testimony, not to say *Occidental view* of the matter, would naturally be sought. Let us, therefore, turn our attention to that, and see

what the Western Scholars and Researchers have to say on the subject. Referring to Brahmāvarta and *the reputed sanctity* of the river Sarasvatī, Muir says, "And even to the north of the Vindhya, we find the country distributed into several tracts, more or less holy, according to their distance from *the hollowed spot in the north lying on the bank of the river Sarasvatī*. First, then, we have this small region itself, Brahmāvarta. This name may signify (1) either the region of Brahmā, the Creator, in which case, it may have been regarded as in some peculiar sense the abode of this god, and possibly *the scene of creation* ; or (2) the region of devotion or the Vedas (*Brahma*), and then it will rather denote the country which was sanctified by the performance of holy rites, and the study of sacred literature. "The fourth region *Âryāvarta* : *or the obode of the Âryas*, is yet more extensive than the last, and extends within the same limits of latitude (that is, north and south from the Himālaya to the Vindhya range and) from the sea at the mouth of the Indus to the Bay of Bengal (the eastern and western Oceans)" [*Vide* Original Sanskrit Texts. Vol. ii. pp. 400-401. Ed. 1871].

The Italics, in the above quotation, are mine, and they deserve special attention. For, even Dr J. Muir, who is a staunch adherent and

advocate of the Central Asian Theory, has had to admit the *force* of the words—(देवनिर्मितं) —“*the scene of creation*”—and the *value* of the expression—(आर्यावर्त), “*the abode (or Cradle) of the Aryas*”.

Now, as to the further traditional testimony, I may here briefly observe, that it is not only the Hindus or rather the Indo-Aryans that think themselves to be autochthonous in India, in consequence of the hoary traditions received from father to son, but it is also the foreigners that consider India as the *cradle* of the Hindus. For, while discussing this question, Elphinstone in his History of India says, “It is opposed to their foreign origin, that neither in the Code (of Manu) nor, I believe, in the Vedas, nor in any book that is certainly older than the Code, is there any allusion to a prior residence, or to a knowledge of more than the name of any country out of India. Even mythology goes no further than the Himâlayan Chain, in which is fixed the habitation of the gods.” (History of India. Vol. I. p. 97. Second Edition). Apart from this, even Muir says, “I must, however begin with a candid admission that, so far as I know, none of the Sanskrit books, not even the most ancient, contain any distinct reference or allusion to the foreign origin of the Indians.” (Muir’s Original Sanskrit Texts. Vol. II. p. 322 Edition 1871).

I quote next from Curzon's paper on the Ancient Aryans or the Hindus of India Proper, as he seems to have made very searching investigations in respect of the *Aryan Cradle*, discussed the question from all stand-points in regard to the supposed Aryan invasion of India in very ancient or pre-historic times from the West or the East, the North-West or the North-East, the North and the South, and rightly pointed out the improbability of the occurrence of such an event, by arguing as follows:--

"Assuming the Aryans to have been immigrants in India according to the opinions to which I have adverted, let us inquire from what quarter they are likely to have entered India. Firstly, could they have penetrated from the West? From an examination of the structure of the Cuneiform Persian, and Zandic, the oldest forms of the dialects of ancient Persia, it is evident that both have been derived from the Sanskrit; the relation which they bear to the latter being analogous to the relation of the Pāli or Prākṛit to the same,—of Italian or Spanish to Latin.

* * * * Thus proving, that the ancient Persians derived both the names of the personages mentioned in their scriptures, and their language itself, from the Aryans, and were themselves no other than the descendants of a branch of the latter people who had seceded from their brethren and migrated to the west, or been expelled from

· their native country from the effects of religious dissensions resulting in civil war." *pp.* 194, 195.

· "Secondly, did the Aryans enter India from the north or north-west ? History does not record the existence of any civilised people, nor are there means of ascertaining, by comparative philological research or a reference to monuments, the existence of any such nation at this early period with a language and religious system similar to those of the Aryans from whom they might have been descended, who could have entered India ; for, the different tribes vaguely denominated Scythians by the Greek historians, or Turanians by Firdousi and the Persian historians, appeared several ages later in Central Asia. These tribes have been shown by several authorities to be ethnically related to Scaloles, Sacæ, Alani, Gataë, Messagetæ, Gotho, and Yusti of the Chinese. The Gataë by a still more recent authority have been identified with the Goths and belong consequently to the Indo-Gothic branch of the Aryan race—descended like the preceding from the Aryans themselves." *pp.* 195, 196.

· "Thirdly, did the Aryans migrate from the East ? The only people who could have penetrated into India from this quarter are the Chinese, who belong, I need scarcely remark, to a

race entirely distinct in language, religion, laws, and manners, from the Âryans, who have clearly no genealogical relations with them. I am of opinion, however, that the Aryans in their early warlike expeditions, were soon encountered by the Chinese east-ward, already well established in a united monarchy, and arrested in their attempt to extend their power in this direction." p. 196.

"Fourthly, did the Âryans originally issue from the table-land of Tibet in the north-east? Independently of the physical barrier of the great chain of the Himâlaya which appears to have been one of the causes which determined the westerly and north-westerly direction of the Âryan migrations, the same ethnical objection applies to this hypothesis, as to that of their Chinese origin. If they were ever in possession of this region, the Âryan element in the Tibetan physical organisation has been erased by that of the Chinese race."

"Fifthly, could they have emigrated from any quarter originally inhabited by the Phenicio-Arabian or Semitic race? Under this supposition, words of an undoubted Semitic origin would long since have been found in Sanskrit. But, the structure of the latter, and its total dis-

similarity to any Semitic dialect, are fatal to such a conjecture.”¹ *pp.* 196, 197.

Finally, are the Âryans to be traced to an Egyptian origin? Notwithstanding that Jones, Wilford, Bohlen, and other Orientalists, from certain remarkable analogies in institutions and manners between them, conjectured that the ancient Egyptians and Indians were a people of common origin, in contradistinction to the Hebrews, Phenicians, Arabs, and the Chino-Tartar race, yet from the researches of Champollion, Lepsius, Bunsen, and other Egyptologists, in deciphering the hieroglyphics, and fixing phonetic values to the symbols ascertained to be alphabetical characters, it would appear that the language of that ancient people, judged from those results, belongs rather to the Semitic family, which would seem to separate them at once from.....the Âryans, thus rendering the descent of the latter from the former highly improbable.” *pp.* 197, 198. (*Vide* the Journal of the Royal Asiatic Society of Great Britain and Ireland. Vol. XVI, 1854, Part II.)

1 Sanskrit terms, on the contrary, have penetrated into the Semitic languages, as has been shown by Lassen, Gesenius, and others, in the names of a variety of objects..... Arabic SandalLatin Santalum, Sanskrit चन्दन Chandana, (English) “Sandal-wood;”.....Arabic *ais*, in the sense of “existence”, Sanskrit अस् (*as*) “to be”, and numerous other words which cannot be here noticed at length.”.....(*p.* 197 Note).

Curzon has also made other pertinent and extremely suggestive remarks, relating to a verse in the Code of Manu (II. 23), in respect of *our origin and cradle* in the Land of Âryāvarta, and no where else. (*Vide ante pp.* 79, 80) ; and as these are not only very interesting but by all means *to the point*, I cannot resist the temptation to quote them here. For, says he, “The expression म्लेच्छदेशस्त्वतः परः। ‘the land of the barbarians is altogether different,’ which occurs at the end of the next sloka, would scarcely have occurred to any one speaking of a region which had been acquired by his countrymen, by invasion and subjugation, when, had such an event really happened, or had any tradition of such an event existed, it is more probable that the circumstance would have been mentioned with some degree of national pride, or been alluded to in some manner or other. No such tradition is to be found throughout the whole extent of Sanskrit literature, ancient or modern.” (*Vide The Journal, R. A. S. Vol. XVI. May 1854, Part II. p. 191, Note 2*).

After making other investigations, both philological and ethnical, Curzon has summed up his remarks, by observing as follows:—
 “From these considerations, it follows that there is not sufficient foundation for the hypothesis that the ancient Âryans, Indians or Hindus,

entered India Proper from some external region; on the contrary, the facts above delineated point to the conclusion that the rise, progress advanced in the arts, and civilization of these remarkable people, are the growth of their own land, developed during the course of long ages, and communicated to other nations sprung partly from themselves and partly from other primitive races." (*Vide* Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol. XVI. May 1854. Part II. p. 199).

Thus, even according to Curzon's views, it appears from all stand-points that, we Indo-Âryans were *autochthonous* in *Âryāvarta* or India Proper, that other nations had received their lessons from us, and that we had imparted our own civilization to them. This statement, therefore, of Curzon, exactly tallies with what has been said by Manu in II. 20, 22 (*vide ante pp.* 77-80). And last but not least, the same erudite writer and accute researcher says, "No monuments, no records, no traditions of the Âryans ever having originally occupied as Âryans, any other seat, so far as can be ascertained to the present time, than the plains to the south-west of the Himâlayan Chain, bounded by the two seas defined by Manu—memorials as exist in the histories of other nations well known to have migrated from their primitive abodes, can be

found in India." (Journal. R. A. S. of Great Britain and Ireland. Vol. XVI. May 1854. Part II. p. 200).

Besides, Cruiser—a French *Savant*—writes in unequivocal terms that, "If there is a country on earth *which can justly claim the honour of having been the Cradle of the human race, or at least the scene of primitive civilization, the successive developments of which carried into all parts of the ancient world, and even beyond, the blessings of knowledge which is the second life of man, that country assuredly is India.*" (The *Italics* are mine.).

Moreover, even in this connection of the *Āryan Home* in *Āryāvarta* and her extensive colonies abroad, M. Louis Jacolliot, a French *Savant*, says, "India is the world's cradle; thence it is, that the common mother in sending forth her children even to the utmost West, has, in unfading testimony of our origin bequeathed us the legacy of her language, her laws, her *morale*, her literature, and her religion". p. VII.

"Traversing Persia, Arabia, Egypt, and even forcing their way to the cold and cloudy north, far from the sunny soil of their birth ; in vain they may forget their point of departure, their skin may remain brown, or become white from contact with snows of the West" pp VII. VIII).

“Science now admits, as a truth needing no farther demonstration, that all the idioms of antiquity were derived from the far East; and thanks to the labours of Indian philologists, our modern languages have there found their derivation and their roots.”

“Manou (मनु) inspired Egyptian, Hebrew, Greek, and Roman legislation, and his spirit still permeates the whole economy of our European laws.”

“But, this is not all.”

“The emigrant tribes, together with their laws, their usages, and their language, carried with them equally their religion,—their pious memories of the Gods of their home which they were to see no more—of their domestic gods whom they had burnt before leaving for ever.”
p. VIII.

“So in returning to the fountain head, do we find in India all the poetic and religious traditions of ancient and modern peoples. The worship of Zoroaster, the symbols of Egypt, the mysteries of Eleusis and the priestesses of Vesta, the Genesis and prophecies of the Bible, the *morale* of the Samian sage, and the sublime teaching of the philosopher of Bethlehem.” (*La Bible Dans L’Inde*. Preface. p. IX. Edition 1870).

Similarly, in his work *India in Greece*, Mr.

Pococke writes that, "The mighty human tide that passed the barrier of the Punjab, rolled onward towards its destined channel in Europe and in Asia, to fulfil its beneficent office in the moral fertilization of the world." (India in Greece. p. 26. Second Edition)

Again, Count Bjornstjerna also says, "It is there (*in Âryāvarta*) we must seek not only for the cradle of the Brâhmin religion, but for the cradle of the high civilization of the Hindus, which gradually extended itself in the West to Ethiopia, to Egypt, to Phœnicia ; in the East to Siam, to China, and to Japan ; in the South to Ceylon, to Java, and to Sumâtrâ ; in the North to Persia, to Caldæa, and to Colchis, whence it came to Greece and to Rome, and at length to the remote abode of the Hyperboreans." (Theogony of the Hindoos p. 168).

Lastly, I would only quote here an extract from the writings of Monsieur Delbos, in regard to the *Âryan Cradle in Âryāvarta*, and finish this Chapter. For, says he, "The influence of that civilization, worked out *thousands of years ago in India*, is around and about us every day of our lives. *It pervades every corner of the civilized world.* Go to America and you find here, as in Europe, the influence of that civiliza-

tion which came originally from¹ the banks of the Ganges."

Thus, these and other Western scholars and researchers, as also authors of note, have propounded and apparently accepted the Âryâvartic Theory, as they were obviously led by internal and external evidence to believe, that the Hindoos or rather the Indo-Âryans are autochthonous in India; that they had emigrated from Âryâvarta either in quest of new lands, or for quenching their insatiable thirst for curiosity, or probably for fame and conquests abroad; that they had established magnificent colonial Empire in distant climes; and that they had settled themselves over extensive regions far to the North and the South, to the East and the West of Âryâvarta,—the very fountain-head and *the scene of creation, nay the very Cradle of the Aryans.*

Chapter VI.
THE EVIDENCE OF SHRUTI
 OR
The Vedic Testimony,
 AND
The Clue to the Aryan Cradle in Âryâvarta
 —:o:—

Having already shown in Chapter IV, that neither the Arctic Theory, nor the European Hypothesis, nor for the matter of that even the Central Asian Question, presents any grounds or satisfactory proof, for maintaining the supposition of the Aryan Cradle in any of these regions, I think it desirable at this stage to advert to the matter-of-fact Vedic testimony as promised before (pp. 20,21), in view of placing before the Reader the requisite clue to the Aryan Cradle in *Âryâvarta*, or *the renowned Land of the Seven Rivers*.

Now, with all deference to European scholarship and research, it is certainly very singular, (singular because not consistent with our Indian traditions, nay, even contrary to the Vedic testimony), to find, barring a few eminent exceptions, learned men of the Orient and the Occident, seriously maintaining that the Indo Aryans were *foreigners* in, and *Conquerors* of, *the Land of the Seven Rivers* (सप्तसिन्धुः)

of Âryâvarta ; when, as a matter of fact, there is *absolutely no evidence* whatever to support the statement, except speculation, conjecture, and guess-work. And even Muir, not to mention other scholars, has admitted the fact by saying, "I must, however, begin with a candid admission that, so far as I know, none of the Sanskrit books, not even the most ancient, contain any distinct reference or allusion to the foreign origin of the Indians." (*Vide* Muir's *Original Sanskrit Texts*. Vol. II. p. 322. Edition 1871).

In like manner, the contention that Dasyus or Asuras were of *non-Aryan Origin*, or that Hill-tribes of India were *the aborigines of the Country*, is also without *any foundation*, and as such, evidently open to objection. But, apart from this, even in this respect, Muir himself admits as follows :—"I have gone over the names of the Dasyus or Asuras mentioned in the Rig-Veda, with the view of discovering whether any of them could be regarded as of non-Aryan ...origin; but I have not observed any that appear to be of this character." (*Vide* Muir's *O. S. T.* Vol. II. p. 387. Edition 1871). Similarly, Curzon also has very pertinently observed, "To assume that such (hill) tribes are the aborigines of India, or that they are more ancient than the early civilised Aryan Hindus, is to maintain the reverse of what facts, based on the results of comparative philological researches,

indicate. "(Vide The Journal of the Royal Asiatic Society of Great Britain and Ireland. Vol. XVI. 1854. Part II. p. 187).

In the circumstances, there appear no grounds whatever to maintain that we Indo-Aryans were *foreigners* or *immigrants* in the land of the Seven Rivers. On the contrary, *all our traditions prove and show that we are autochthonous in Āryāvarta.*

Besides this, there are yet other facts of still more importance and of greater magnitude, which, therefore, cannot be lost sight of, nor even lightly set aside, nor ignored in the least on any account, as they prove *the Aryan Cradle in Āryāvarta.* For, they relate to the most weighty evidence in the Rig-Veda¹ itself, which, as we all know, is not only the most *original* and *important document*, but is also *the most trustworthy*, and of even *greater value* than that of the Avesta, especially as the sources of its stream have continued *fuller*, nay even *purser and truer to its original character*, as rightly observed by Professor Roth (*vide ante pp. 65, 66*). I shall, therefore, make only a passing reference to it for the purposes of this chapter, as I intend giving details thereof subsequently.

1 (a) Zenside. A. Ragozin also, in his *Vedic India*, styles the Rig-Veda the " Book of Books ". (*Vide " Vedic India " p. 133. Edition 1895).*

To begin with, we find our *Primitive Progenitors*—the hoary ancestors of our extremely ancient Rig-Vedic Fore-fathers—*observing in this very Land of the Seven Rivers* (सप्तसिंधवः), and *no where else, the first* showers of rain¹ trickling down on Earth, caused by Indra after destruction of Vṛitra², which, in fact, was but the usual phenomenon of Nature.

This, therefore, having come under their observation *for the first time*, it was supposed by our *Primitive Progenitors* to be *the first heroic*

(b) In like manner, Max Müller says that "The Veda, I feel convinced, will occupy scholars for centuries to come, and will take and maintain forever its position as the most ancient of books in the library of mankind". *Vide The Rig-Veda—Samhita*. Translated and explained by F. Max. Müller, M. A, LL. D. Vol. I Edition 1869. Preface p. X.)

1. Because, this sort of *observation*, in respect of the Nature's phenomena appears to have been made *in no region whatever previously*, by our *Primitive Progenitors*, other than *Aryavarta—the Land of their origin*. For, had their *Cradle* been really either in the Arctic tract, or in Europe, or even in Central Asia, the reference to *the first showers of rain* would naturally have been in respect of any of the aforesaid regions, and *certainly not* in respect of *Aryavarta*. But, as the *latter only* was their *Cradle Land*, the reference as regards *the first showers of rain* was obviously in respect of this land. *Vide also ante pp 21,22,71*, which *distinctly denote*, *the direction* of our march from East to West and North, &c.

2. Since, Vṛitra evidently represents *Clouds*, while Indra or his thunder-bolt represents *lightning*, which having pierced through the Clouds, had opened the gates of water, caused the fall of rain *in the Land of the Seven Rivers*, and *made these* (सप्तसिंधवः) *flow*.

deed of Indra. the traditions of which having been handed down from father to son, nay, even from hoary ancient times, were but *faithful* and *scrupulously preserved* by our Rig-Vedic Fore-Fathers. Since, the latter had given them a tangible form and a vivid expression in the very Rig-Veda, *c. g.* इन्द्रस्य तु वीर्याणि प्रबोचं यानि चकार प्रथमानि वर्ज्जी । अहन्नहिं... ऋ० व० १. ३२. १. Evidently, therefore, we owe a deep debt of gratitude to them, for having saved these invaluable first impressions *with the miser's care*, from the ravages of time, and from oblivion.

Thus, after our *Primitive Progenitors* were able to *stand on their own legs*, nay, after they were able to *see and to think, to appreciate and to admire*, they thought they had observed for the first time the oldest Cloud-Serpent-Vritra killed (प्रथमजासहिं१...अहन्नेन१...वृत्रं वत्रतरं२...) by Indra, with his thunderbolt (इन्द्रोवज्रेण३...), and seen the rains dropping from the clouds after thunder, storm, and lightning, which, though but the usual phenomena³ of Nature³,

1. Vide Rig-Veda I. 32. 3.

2. R. V. I, 32. 5.

3. In respect of this, Ragozin¹ has remarked that "a primary myth containing all the live germs of future poetic and legendary development—(is reduced) into a fanciful, poetical description of a natural phenomenon—like the incidents of a thunderstorm, the dramatic episodes of a drought." (Vide "The Vedic, India," Edition 1895. p. 134).

were considered by our simple minded *Primitive Ancestors* to be the work of the all-pervading and omnipotent divine Power, then designated as Indra (सद्यवा), who, by means of *lightning*, or rather his *thunderbolt* (आदत्तवज्रं)¹, having effectually destroyed Vritra that represented clouds and was supposed to be *the first and the oldest*² of the (Cloud) serpents (प्रथमजामहीनाम् ॥ R. V. I. 32. 3 ; वृत्रं वृत्रतरं.....R. V. I. 32. 5), had made the *Sapta Sindhus* or the Seven Rivers of Âryāvarta flow (...इन्द्र...शूर...अवासृजः सर्तवे सप्तसिधून् ॥ R. V. I. 32. 12).

But, even if *the first showers of rain were observed by our Primitive Progenitors*, and the Seven Rivers were let flow by Indra, that does not absolutely solve the extremely difficult problem as regards *the scene* of our Aryan Cradle. For, the chief and the most important question that stares us in the face is, "Which was *the Region* where our *Primitive Ancestors* had seen the assemblage of clouds, the storm and lightning, the subsequent down-pour of water, or *the first showers of rain*" ? And fortunately for us, we find, as it were, a ready reply to this, in the Rig-Veda itself. For, it says that, "Indra had hurled down and killed deceitful Vritra

1. Rig-Veda. I. 32. 3.

2. As between Indra and Vritra (*the Great Cloud Serpent*), the former is still the more ancient: न किरिन्द्र त्वहुत्तरो न ज्यायँ अस्ति वृत्रहन् न किरेवा यथा त्वम् ॥ १ ॥ (ऋ० वे० ४. १०. १).

(इन्द्रो...मायाविनं वृत्रमस्फुरन्निः), that was *lying on the great Indus* (महां सिन्धुमाशयानम् R. V. II. 11. 9) of Aryāvarta. This, in other words, means that the clouds were hovering on the great river Sindhu or the Indus, one of the renowned Seven Rivers of Âryāvarta, and the lightning or Indra's *thunderbolt* having pierced through them, there was the fall of rain in the region. Now, this happened to be, or at any rate was thought to be, *the first observation* of our Primitive Ancestors, and it was naturally supposed to be *pre-eminently the first heroic deed of Indra*, and *the most memorable exploit achieved* by Him, especially for the reason, that the gates of water, that were kept closed and sealed by Vṛitra, were immediately thrown open, after the destruction of the latter by the former, and then, the Seven Rivers were made to flow, all at once.

Moreover, this *feat* of Indra having been *executed on the Indus where Vritra was lying* (... वृत्रं...महांसिन्धुमाशयानं ...), and *therefore*, *a fortiori*, in the region of the Sarasvatī, this latter river has *rightly* claimed, like Indra, the epithet of "*the Killer of Vritra*," and as such, seems to have been *apily* called वृत्रघ्नी in R. V. VI. 61. 7. If, however, some scholars¹ deem the river Sarasvatī to be the Indus, referred to in this verse,

1 As for instance, Griffith thinks that, "the description given in the text can hardly apply to the small stream, generally known under that name; and from this and other passages which will be noticed as they occur, it seems probable that Sarasvatī is also another name of Sindhu or the Indus." (*Vide* Griffith's Translation of the Rig-Veda. Vol. I. p. 631. Edition 1896; Vol. II. p. 90. R. V. VII, 95. 1. Edition 1897).

(R. V. VI. 61. 7), and consider that Sarasvatī is but another name of the Sindhu or the Indus, even then, the evidence becomes equally strong, if not stronger still, as it supports the statement and corroborates the fact. that our *Primitive Ancestors had beheld and got the first showers of rain on the bosom of the great Indus.* (*Vide ante pp. 96,97,98,99*).

In the circumstances, our *Progenitors* having observed the first showers of rain in the very region of the river Indus or the great Sindhu (महांसिन्धुमाशयानम्), and no where else, we may certainly recognise, in this potent fact, the first clue to the Aryan Cradle in *Âryāvarta*, and a key to the solution of the problem of the Aryan Cradle.

Further on, we find that the next observation of our *Primitive Progenitors* was the rise of the morning Dawn and of the Sun, in whose refulgent light, the former was absorbed by the latter. But, our Rig-Vedic poets, instead of telling this in the ordinary plain language, declare in their usual mystical way that, subsequent to the destruction of Vritra and the consequent fall of rain (यदिन्द्राहन् प्रथमजामहीनाम्...R. V. I. 32. 4), Indra had created the Dawn and the Sun (आत्सूर्यं जनयन्द्यामुषासम्...R. V. I. 32. 4), which, among other exploits of his (इन्द्रस्य तु दीर्घाणि प्रवोचं यानि चकार प्रथमानि वर्ज्नी । R. V. I. 32. 1),

were reckoned as *the second* and *the third heroic deeds*. Now, the first thing with which we are here concerned, in regard to the fact, after the creation of *the Dawn* and *the Sun*, is, *where was the Dawn first seen ? And where was the Sun first observed by our Primitive Progenitors ?* A reply to this query would serve as another key to the solution of the Aryan problem, and the second clue to the Aryan Cradle in Âryāvarta. We shall, therefore, as usual, seek the assistance of the Rig-Veda, even in this matter. In Rig-Veda IV. 30. 8, IV. 30. 9, and many other places, we find Ushas (उषस्) or *the Dawn* represented as the daughter of the sky or Dyaus (द्यौः) :—दिवः...दुहितरं...उषासं R. V. IV. 30. 9; while, Indra (meaning the sun, as in Rig-Veda I. 6. 3; IV. 26. 1; X. 89. 2) appears to be described as having “*crushed her*” i. e. *the Dawn* (उषासमिन्द्रसंपिणक्... R. V. IV. 30. 9). Subsequent to this, another verse states to say that, “Ushas had fled away affrighted” (अपोषा...सरत्...विभ्युषी), because “her car was smashed by Indra,” that is the Sun (अनसः...संपिष्टात्...नीयत्सीं शिश्रयद्वृषा । R. V. IV. 30. 10.) This, undoubtedly, is the morning phenomenon, and conveys naturally the idea that the splendour of *the Dawn* or the morning light, having first appeared, had disappeared, ~~afterwards~~ while, in the refulgent rays of the Sun, ~~after~~ the latter's appearance on the horizon.

But, the most important question has yet remained unsolved. We must, therefore, endeavour to find out *the place or the region, where the Dawn (उषस्) had disappeared in, or was absorbed by, the shining orb of the Sun.* Fortunately for us, *the invaluable seams and shafts of the inexhaustible Vedic Mines, that are rich beyond measure,* have yielded the desired particles of gold for which we have been in search. For, Wāma Deva, the Rig-Vedic Bard, informs us to say that, “*the Dawn was crushed by Indra (i. e. the Sun, vide ante p p. 21, 101).* as she appeared proudly (महीयमानामुपासमिन्द्र संपिणक्॥ R.V.IV.30-3); that her car *lay smashed on the river Vipâsh,* after it was broken by Indra; and that she had afterwards fled away from thence.”

I venture to quote here the original verse *in extenso*, as it is very important for our purpose, along with its translation as rendered into English by Oriental Scholars:—

एतदस्या अनः शये सुसंपिष्टं विपाश्या ।

ससार सीं परावतः ॥ (ऋ० वे० ४. ३०. ११)

“ That car of hers lay smashed on the Vipât. Away she ran from thence. ” (S. P. Pandit).

“ So, there, this car of Ushas lay, broken to pieces, in Vipâs. And she herself fled far away.” (R. T. H. Griffith).

Accordingly, from the evidence found in the most ancient document—the Rig-Veda,—we perceive that *after the first observation by our Primitive Ancestors* in the region of the river Indus *of the fall of rain*—which has been described in the Rig-Veda as *the first heroic deed* of Indra, since, the *Rain-fall* was caused by his having *first* destroyed Vritra,—they had *next seen the Dawn* in her dazzling splendour, as also, *the Sun*, in the region of the River Vipash¹, engulfing her in his rays of unsurpassable brilliancy. The creation of these, therefore, viz. *of the Dawn and the Sun*, was, among other exploits, supposed to be *the second and the third heroic deed* of Indra ; and *their observation*, moreover, *by our Primitive Ancestors, in the Land of the Seven Rivers*, may be said to be *the second clue to the Aryan Cradle in Âryāvarta*.

1. This river is the modern Beas, and Yaska, the Indian Etymologist, identifies it with the river Arjikiya (महाकूलार्जिकीयां विपाळित्याहुः..... ॥ निरुक्ते ८० पं ३० ३. २६). This, therefore, is certainly the terrestrial river of the Panjab, and not an imaginary one. For, it appears under its another name Arjikiya (आर्जिकीया) in the string of rivers mentioned in the oft quoted verse (इमं मे गंगे यमुने सरस्वति..... आर्जिकीये.....R. V. X. 75. 5). Max Muller, therefore, observes that, "It was probably on the Vipash (later Vipāshā), a north-western tributary of the Sutledge that Alexander's army turned back. The river was then called Hyphasis; Pliny calls it Hypasis, a very fair approximation to the Vedic Vipash, which means 'unfettered.' Its modern name is Bias or Bajah." (What Can India Teach us? p. 172. Edition 1883).

All this, however, does not appear in so many distinct words in the Rig-Veda. For, the Vedic Poets seem to have conveyed the idea in their own mystical way, not to say in metaphorical speech. And yet, the metaphor is certainly very beautiful and complete, the description most graphic, and the real phenomena of Nature forcibly expressed in terse language.

Thus, by this means, another opportunity seems to have been taken by our ancient Rig-Vedic Poets to suggest *the origin of the Aryan Cradle* and also the idea, that it was in the region of the river Vipâsh, or, broadly speaking, *in the Land of the Seven Rivers*, and that our Primitive Fore-fathers had seen *the first light*, next, after they had observed *the first drops of water* in this very land (*vide ante pp. 96, 97, 98, 99, 100, 101*). Since, had our *Primitive Progenitors* been *immigrants* in this *Land of the Seven Rivers*, as has been *erroneously* supposed by some, and had they come hither either from the Arctic Regions, or Europe, or Central Asia, they certainly, having been *very acute observers* of Nature, would have watched and noticed all these natural phenomena, viz. *the fall of rain, the morning light, and the subsequent rise of the Sun*, even in those regions, *before they had put their foot on the soil of India*. Nay, they would, undoubtedly have made a special mention of the fact, *if at all* they had seen the phenomena

first, in any of the regions of the Arctic, or of Europe, or of Central Asia, as they have actually done in reference to the Land of the Seven Rivers. But, as nothing of the kind, in respect of the Arctic Regions, or Europe, or Central Asia, appears to have been recorded anywhere in the Rig-Veda—the most ancient document in the world, whose sources *have continued fuller, purer, and truer to their original character*—(*vide ante pp. 65, 66, 95, 96,*), it naturally follows that the particular and the ever memorable mention of the three aforesaid phenomena of Nature, viz. *the fall of Rain*, *the rise of the Dawn* and of *the Sun*, and their *first observation* by our Primitive 'Ancestors, afford, I think, significant clues to *the Aryan Cradle in Âryāvarta*.

¹ Obviously, the occurrence of these phenomena appears to have been described in the usual mystical language of the Rig-Veda, as but *some of the primary heroic deeds* of Indra in the *Land of the Seven Rivers*. Of these, *the first* having caused *the fall of rain* by the destruction of Vritra, had made the Seven Rivers of Aryavarta flow, and thus had *given water to our Primitive Aryan Ancestors*; while, subsequent to this, *the creation of the Dawn and the Sun* having given *light to our Aryan Progenitors*, that was considered as *the second and the third heroic deed* of Indra. respectively (*Vide ante pp. 99, 100, 101, 102, 103*).

But, apart from these gifts, we again find Indra giving to *the Sacrificing Arya*, nay, to *the Primitive Aryan Progenitor Manu*, also *the Land of the Seven Rivers* (अहंभूमिमददामार्याय । ऋ० वे० ४. २६. २), after destroying *the Cloud-Serpent* and making the Seven Rivers flow in the Land, by throwing wide open the closed gates of water (अहन्नहिमरिणात्सप्तसिन्धुनपावृणोदपिहितेव खानि ॥ ऋ० वे० ४. २८. १ : इन्द्रो अपो मनवे सस्रुतस्कः । ऋ० वे० ४. २८. १). Nay, we even see the river Sarasvati giving waters to, and also obtaining land for, the sacrificing Aryans or the *Devas* (सरस्वति देवनिदो निवर्हय...। उत क्षितिभ्योऽवनीरविंदो विषमेभ्यो अस्त्रवो वाजिनीवति ॥ ऋ० वे० ६. ६१. ३).

Here, however, such of the Oriental and Occidental scholars who are advocates of, or believe in, the Aryan Invasion of India, who suppose, perhaps erroneously, that the Aryan Invaders were preceded by the Dravidian Settlers, and who further maintain that the *Aborigines* of the Land of the Seven Rivers were *other than the Aryans*, will naturally doubt my afore-said allegations in respect of *the Aryan Cradle in Aryāvarta*, and question the veracity of my statement, by asking, “Where is the proof of all this ? “How do you know that Indra had achieved the already mentioned *three heroic deeds for the primitive Aryan Man* ? On what

grounds do you say that the rain-fall was caused in the Land of the Seven Rivers, for the sake of, and to give, first and before all, water to the *Aryan man* ? Where is the evidence that it was to the *Aryan man*, that Indra had, in addition to water, given light, and even land in the Region of the Seven Rivers, where he had his origin ? “And can it be shown by chapter and verse from the Rig-Veda itself, as it is the oldest and the most genuine document in the world, that Indra had done this all for Manu, the first *Sacrificer*, or the *Brāhman*-worshipper, or say the first *Aryan man* ? ” In reply to this, therefore, I may be allowed to say that, it is in the Rig-Veda and the Rig-Veda only, that we shall be able to find the requisite evidence in respect of the aforesaid queries ? Turning, therefore, to this invaluable document, we perceive that, it was for Manu—the first *Aryan man*—(मनवे R. V. IV. 28. 1), or the *Sacrificer* (दाशुषे मर्त्याय R. V. IV. 26. 2, or the *Brāhmana* (ब्रह्मणे R. V. I. 101. 5), or say the *Aryan Progenitor* himself (आर्याय R. V. IV. 26. 2), that Indra had first made the waters flow (इन्द्रो अपो मनवे सस्रुतस्कः । R. V, IV. 28. 1 ; ... अददामार्यायाहं वृष्टिं दाशुषे मर्त्याय । R. V. IV. 26. 2 ; ब्रह्मणे प्रथमो गा अविन्दन् । इन्द्रो R. V. I. 101. 5), after destroying the *Cloud—Serpent* on the great Indus (अहन्नहि । महांसिधुमाशयानं), and thereby throwing wide open the closed gates of

water (अहन्नहिमरिगात्तप्तसिन्धून्पावुणोदपिहितेव खानि ॥ R. V. IV. 28. 1 ; नहां सिन्धुमाशयानम् R. V. II. 11. 9). But, more than this, Indra had even *given light to the Arya* (अवावृणो ज्योतिरार्याय इन्द्र ॥ R. V. II. 11. 18), by creating *the Dawn and the Sun* (आत्सुर्व जनयन्धातुपासुव R. V. I. 32. 4), *first seen on the Vipish* (ante pp. 21, 100, 101, 102), after destroying the first and the oldest Cloud-Serpent, (वदिन्द्राहन्प्रथमजानहिनाम् ... R. VI. 32. 4). And as if to corroborate the fact, we find even the Ashvins creating *this great light for the Arya* (अश्विना उरु ज्योतिश्चक्रथुरार्याय । R. V. I. 117. 21), as also *Agni* doing the same for *this first Aryan man* (त्वम् अग्ने ... उरुज्योतिरजनयन्नार्याय । R. VII. 5. 6.)

Nay, after making the requisite provision, first of *water* and then of *light*, for the sacrificing *Ārya*, as already shown, Indra had, in view of affording shelter to him, also *given him land*, as said in the Rig-Veda (अहं भूमिमददामार्याय... R. V. IV, 26. 2). And again, I may here draw the attention of the Reader to the words "*for the Ārya*" (आर्याय), in the aforesaid quotations from the Rig-Veda (ante pp 106-108), and request him to particularly note the expressions "*the fall of rain on the Indus* (नहां सिन्धुमाशयानम् । ante pp. 21, 98, 99, 100), *the showers of water for the Arya in the Land of the Seven Rivers* (अददामार्यायाहं ज्ञाप्तिं... । अहन्नहिमरिगात्तप्तसिन्धून्पावुणोदपिहितेव खानि । ante p 106), *the giving of first light to the*

Ārya (प्रथमागाअविन्दन् R. V. I. 101'5 ; गा meaning *light* and even *water*, ante p. 107), by the creation of the Dawn and the Sun in the said land (अपावृणोज्योतिरार्याय ... ante p. 108), and even the gift of land to the Ārya (अहं भूमिमददा मार्याय)...ante p 106), as these have an important bearing on, and significance all their own in respect of, the *Āryan Cradle in Aryāvarta*, especially as the destruction of the Serpent or the fall of rain was seen on the Indus, and even the Dawn and the Sun were seen rising on the horizon of the river Vipāshā or Vipat in the Land of Seven Rivers of Āryāvarta (vide ante pp 100,102,103).

Now, as the Rig-Veda, the most ancient record of the world and the fountain-source of all, pre-eminently declares that it was only the *Aryan man*, and none else, that had first observed the fall of Rain and obtained water from Indra, first and before all, in the Land of the Seven Rivers and no where else ; as, moreover, it shows that he had also seen the first ray of Light even in this very land and no where else, the natural and irrefragable conclusion would be that he (the *Aryan man*) only, and none else, was the original inhabitant of, and was autochthonous in, the Land of the Seven Rivers (vide ante pp 107,108). Evidently, no other race or people were autochthonous in, or the aborigines of, nay, had even previously occupied the country, especially as our *Primitive Aryan Ancestors* never considered themselves foreigners or immigrants

in the land; nor is there any the least evidence of, nor the slightest reference of any kind to, their having been so, in the colossal Sanskrit Literature or elsewhere, as has been plainly admitted by even Western Scholars (*vide ante pp 82, 94*).

There is again one more important point which also requires due consideration, but which evidently appears to have been altogether ignored, or at any rate does not seem to have secured the due attention from the stand-point that it really deserved. We all know that Soma-sacrifice is *the oldest* of all, and as such, even Oriental and Occidental scholars have admitted the fact. For instance, Mr. Tilak says, "That the Soma-sacrifice is an ancient institution, is amply proved by parallel rites in the Parsi scriptures; and whatever doubt we may have regarding the knowledge of Soma in the Indo-European period, as the word is not found in the European languages, the system of sacrifices can be clearly traced back to the primeval age. Of this sacrificial system, the soma-sacrifice may, at any rate, be safely taken as the oldest representative, since it forms the main feature of the ritual of the Rig-Veda, and a whole Mandala of 114 hymns in the Rig-Veda is dedicated to the praise of Soma". (*Vide Mr. B. G. Tilak's work—The Arctic Home in the Vedas. Edition 1903 pp. 205, 206.*)

In like manner, Dr. Windischmann argues that, "We may reasonably assume that they (i. e. conceptions of the old nature-worship) were possessed in common long before the separation of the Arian race into the Indian and Iránian branches, that they form part of the (already existing, and distinguishable) religions of the Zendavesta and the Veda, and that they had been inherited from the most primitive tradition. Such traditions are, indeed, comparatively few." "But by far the most remarkable analogy is that which exists between the Haoma of the Zendavesta and the Soma of the most ancient Brâhmanical books, an analogy which is not confined to some few features of the legend, but extends to the entire Soma-worship of the early Arian race."

"Haoma and Soma are names etymologically identical." "It was unquestionably the greatest and the holiest offering of the ancient Indian worship."

"The worship of Haoma is placed anterior to Yima, that is to the commencement of Iránian civilization; and in fact is declared to be the cause of that happy period. The Rig-Veda also refers to this high antiquity of the Soma-worship, when (I, 91. 1) it says of Soma:¹ 'By

1. For facility of reference, I give the original verse here below :—

तव प्रणीती पितरो न इन्द्रो देवेषु रत्नमभजन्त धीराः ॥

(ऋ० वे० १. ९१ १).

Soma was personified and styled as King (राजा... R. V. I. 91. 5, 8) on account of the unrivalled qualities thereof.

Yet, our Rig-Vedic ancestors knew that Soma was an herb, and that it belonged to the *Vegetable Kingdom*. For, says the Rik-Poet " त्वं च सोम.....मिषस्तोत्रोवनस्पतिः ॥ (ऋ० वे० १. ९१. ६).

thy guidance, O brilliant (Soma), our courageous fathers have obtained treasures among the gods. (*Vide* "Dissertation on the Soma Worship of the Arians".)

It, however, appears that the Perso-Aryans, after schism and separation, and probably expulsion too, from *the Land of the Seven Rivers*.¹ could not get *the genuine Soma* from Âryāvarta, where only it grew, and was indigenous. They, therefore, were, in all probability, put to the necessity of substituting another plant for it, and quite unexpectedly, this our statement seems to have been very well corroborated by independent evidence. For, in the "Dissertation on the Soma Worship", we find Dr. Windischmann writing as follows :—"The fact that the Magians offered up a plant was known to Plutarch, but what this plant was is not certain". "...The plant² seems to have changed with the

1. This *Land of the Seven Rivers*, the Perso-Aryans knew very well by the name of the *Sapta-Sindhus* (सप्तसिन्धुः), which, however, was corrupted into *Hapta Hendu* after they left their cradle land of Âryāvarta, and finally settled in Iran.

2. (a) I may here observe that our Vedic Somā is *yellowish*, light brown, or of golden hue (इन्दुः.....हरिः । ऋ० वे० ९. ५. ९), and not white like that of the Iranians, who seem to have adopted and substituted some *other plant* in place of the *genuine Soma* of the Land of the Seven Rivers, when they could not obtain this from Âryāvarta (*Vide infra* p. 115). Besides, the Indian Soma-juice is pungent (तीव्रःसोमासः R. V. I. 23. 1), while the Iranic Hoama juice is sweet (*Vide infra* p. 117, Note 3).

locality ; and the *Soma-plant*² of the Indians does not appear to be the same as the *Haoma* of the Persians ; at least, the latter affirm that their sacrificial plant does not grow in India. *Ahura Mazda causes the white haoma to grow among the numerous kinds of trees*". (The Italics, which are mine, deserve special attention. *The Author.*)

But, apart from this, we have fortunately got even additional testimony to confirm the

(b) It appears, that at times, the genuine Soma was not available even in India, and during Vedic times also, scarcity was keenly felt. Requisite steps, therefore, seem to have been timely taken then, to issue authoritative mandates for using and substituting the herb known by the name of *Putika* and *Phalguna*, in place of the genuine Soma. For, it is said in the *Shrouta Sūtras* of Ashvalāyana that, "in the absence of genuine Soma, *Putika* or *Phalguna* herb should be substituted and used." (अनधिगमे पूतिकान् फाल्गुनाधि ॥ आम्बलायनश्रौतसूत्रे ६. ८. ५).

(c) In the *Shatapatha Brāhmaṇa* also, the following substitutes seem to have been ordered, the one in the absence of the other, in case the genuine Soma was not obtained : यद्यु नविन्दन्ति (सोमं) तन्नमायाश्वात्तिः क्रियते ॥ १ ॥ ह्यानि वै फाल्गुनानि । लोहितं पुष्पाणि चारुणपुष्पाणि च स यान्यरुणपुष्पाणि फाल्गुनानि तान्याभिषुण्णयाद्देवैः सोमस्यन्यंगो यदरुणपुष्पाणि फाल्गुनानि तस्मादरुण-पुष्पाण्यभिषुण्णयात् ॥ २ ॥ यद्यरुणपुष्पाणि न विन्देयुः । इयेन हृतमभिषुण्ण-याद्यत्र वै गायत्रीसोममच्छापतत्तस्याऽअहरन्त्यै सोमस्या^३ श्वरपतत्तच्छयेन हृतमभवत्तस्माच्छ्वयेन हृतमभिषुण्णयात् ॥ ३ ॥ यदि इयेन हृतं न विन्देयुः । आदारानभिषुण्णयाद्यत्र वै यज्ञस्य शिरोऽच्छिद्यत तस्य यो रसो व्यमुष्यत्तत् आदाराः समभवं स्तस्मादादारानभिषुण्णयात् ॥ ४ ॥ यद्यादाराश्च विन्देयुः । रुणदूर्वाभिषुण्णयाद्देवैः सोमस्य अन्यंगो यदरुणदूर्वास्तस्मादरुणदूर्वा अभिषुण्णयात् ॥ ५ ॥ यद्यरुणदूर्वाविन्देयुः । अपि यानेव काश्च हरितान् कुशानभिषुण्णयात् तत्राप्येकामेव गां दद्यात् ॥ ६ ॥ (श० प० ब्रा० कां. ४, अ० ५, ब्रा. १०).

aforesaid views and fortify our conclusions to the effect that, after the schism and subsequent to the expulsion from Âryāvârta of the Dissenters—better known as the Zoroastrians, Irânians, or Perso-Aryans—(*vide* Chapter X of this work), they could not procure the *genuine* Soma; and that as this grew in *Âryāvarta only*, and nowhere else (*vide* R. V. IX. 14. 1; 61. 7; 82. 3; 113. 1; X. 34. 1; Mahá Bh. XIV. 8. 1; *infra* pp 124, 125, *et seq*), they were naturally compelled to use the *spurious* Soma, or some plant *substituted* in place of the genuine one. We, therefore, make no apology to quote also an extract from Dr. Haug's "Essays on the Religion of the Parsees, &c." For, while making a brief survey of the Zend Avesta, the Nosks, the Yasna, the Gathas, the Yashts, the Visparad, Nyayish, Afrigans, Gahs, Sirozah, the Vendidad, in fact *of the whole Zend Literature*, he says that, "The High priests seem to have tried to conciliate the men of the old party (called *poiryo-tkâêshô*, i. e. of the old creed), who were unwilling to leave the ancient polytheistic religion, and their time-hallowed rites and ceremonies. The old sacrifices were reformed, and adapted to the more, civiliz-

(d) When genuine Soma is not available, *brown flowering Phalgunas*, which are akin to the Soma-plant may be used. In the absence of the brown-flowering Phalgunas, *Shyena-hrita* plant may be taken. When, even this cannot be obtained, *Adara* plants may be used. In the absence of the latter, *Durva* plants should be utilised, and in their absence *Kusha* grass. (*vide* above p 113. clause c.)

ed mode of life of the Iranians. *The¹ intoxicating Soma beverage was replaced by a more wholesome and invigorating drink, prepared from another plant, together with the branches of the pomegranate tree, and without any process of fermentation (simply water is poured over them); but the name, in the Iranian form 'Homa', remained, and some of the ceremonies also'...*(*vide pp. 219, 220. Edition 1861 of the Work*).

Spiegel also observes as follows:—"The original identity of the Indian Soma with the Haoma of the Avesta has been excellently shown in F. Windischmann's dissertation...Both nations notice that the plant grew on mountains, and originally, at least, it must have been the same plant which both employed". (*Vide Spiegel's Avesta. II. 68.*)

(c) I may also opportunely state here, that the genuine Soma plant having not been available, nor obtained any where, Dr. Haug has observed as follows:—"The plant which is at present used by the sacrificial priests of the Dekkan at the Soma feast, is not the Soma of the Vedas, but appears to belong to the same order. It grows on hills in the neighbourhood of Poona to the height of about 4 to 5 feet, and forms a kind of bush, consisting of a certain number of shoots, all coming from the same root; their stem is solid like wood; the bark greyish; they are without leaves, the sap appears whitish, has a very stringent taste, is bitter but not sour; it is very nasty drink, and has some intoxicating effect. I tasted it several times, but it was impossible for me to drink more than some tea-spoonfuls." (*Vide Haug's Translation of the Aitareya Brâhmaṇa. Vol. II. Edition 1863, p. 489. Foot-note.*)

1. The Italics, in this quotation, are mine, which require special attention. (*The Author*).

Evidently, the same plant, viz the genuine Soma *produced in the Land of the Seven Rivers*—was used by our Ancestors—the Indo Aryans—, and their kith and kin—the Perso-Aryans, while the latter were living with the former before separation, *in the Cradle Land of the Seven Rivers*. After schism and separation however, the Perso-Aryans could not get the genuine Soma. They, therefore, found out a substitute for it in the mountains of Irân, and this they began to use subsequently, and have probably been using it ever since. (*Vide infra pp. 117, 118.*)

Even in India, the genuine Soma-plant was at times not obtained, during the later Vedic period. Perhaps, it had become extinct, as seems to be the case with many a palæozoic flora and fauna. Our ancestors, therefore, were obliged to have had recourse to different substitutes, as indicated hereinbefore, with the requisite particulars (*ante pp. 112–115 Note 2 a, b, c, d*). This naturally had caused doubts as to the exact identity of the Soma-plant, from which the sacred beverage was prepared. Accordingly, an official inquiry was set on foot, especially in consequence of the two papers published by Professor Roth in the Journal of the German Oriental Society in 1881 and 1883. These having been translated by Mr. C. J. Lyall, Secretary to the Chief Commissioner of Assam, the Government of India had appointed Dr. Aitchison, botanist

to the Afghan Boundary Commission, to make the requisite inquiries in the matter. For, says Eggeling, 'The appearance of the first official blue-book on the subject has already led to a renewed discussion of the matter, in the columns of a weekly journal,¹ in which Professors Muller and R. V. Roth, as well as several distinguished botanists, especially Drs. J. G. Baker and W. T. Thiselton Dyer, have taken part. Of special interest in this discussion is a letter,² by Mr. A. Houttum Schindler, dated Teheran, December 20, 1884, in which an account is given of the plant from which the present Parsis of Kerman and Yezd obtain their Hum juice, and which they assert to be the very same as the Haoma of the Avesta. The Hum shrub, according to this description, grows to the height of four feet, and consists of circular fleshy stalks (the thickest being about a finger thick) of whitish colour, with light brown streaks. The juice was milky, of a greenish white colour, and had a *sweetish* taste³. Mr. Schindler was, however, told that, after being kept for a few days, it turned sour and, like the stalks, became yellowish brown. The stalks break easily at the joints, and then

1. The Academy. Oct. 25, 1884,—Feb. 14, 1885.

2. Ibid Jan. 31, 1885.

3. This is certainly not the Indian Soma-juice, which is pungent. Besides, the genuine Soma-plant is tawny or light-brown, and yellowish; while, the Iranian Soma-shrub is *whitish*. (*Vide ante pp 112, 113, 114, 115. Note 2. Clauses a to c.*)

form small cylindrical pieces. They had lost their leaves, which are said to be small and formed like those of the jessamine. This description, according to the above naturalists, would seem to agree tolerably well with the *Sarcostemma* (akin to the common milk-weed), or some other group of *Asclepiads*, such as the *Periploca aphylla* which, as Mr. Baker states, has been traced by Dr. Haussknecht to 3000 feet in the mountains of Persia, and, according to Dr. Aitchison, is common also in Afghanistan. A quotation from a medical Sanskrit work, to which attention was drawn by Prof. Max Müller many years ago, states that, 'the creeper, called Soma, is dark, sour, without leaves, milky, fleshy on the surface ; it destroys (or causes) phlegm, produces vomiting, and is eaten by goats.' The foul, sour smell of the Soma-juice is also alluded to in our Brâhmaṇa (see the present volume, p. 266). According to Spiegel (*vide* "Eranische Alterthumskunde, III. p. 572), the Parsis of Bombay obtain their Homa from Kermân, whither they send their priests from time to time to get it. The plant, at present used by the Hindu priests of the Dekkan, on the other hand, according to Haug, is not the Soma of the Vedas, but appears to belong to the same order." "In fact, several varieties of *Sarcostemma* or *Asclepiades*, somewhat different from those of Persia and Afghanistan, which are not to be found so

far south, seem to have been, and indeed seem still to be, made use of for the Soma-sacrifice.' (Vide "The Sacred Books of the East." Vol. XXVI, 1885. Shatapatha Brâhmaṇa. Translated by Julius Eggeling, Part II, Books III, IV. Introduction, pp. XXIV-XXVI).

Mr. Whitney, in his "Main results of the later Vedic Researches in Germany" makes remarks that, "The word *Soma* means simply 'extract' (from the root *su*, to express, extract), and is the name of a beverage prepared from a certain herb, the *asclepias acida*, which grows abundantly upon the mountains of India and Persia."....."The high antiquity of this cultus is attested by the references to it found occurring in the Persian AvestaAnd...the most numerous single passages and references everywhere appearing, show how closely it had inter-twined itself with the whole ritual of the Vedic religion." (Vide The Journal of the American Oriental Society. III. 299, 300). While Lassen points out that, "It should first be recollected that the Zendavesta shows us the (Iranian) doctrine not in its original, but in a reformed shape; a distinction is made between the pious men who lived before the proclamation of the law by Zoroaster and the 'nearest relations': and we may conclude that the points wherein the Brâhmanical Indians and the followers of Zoro-

aster coincide, belong to the old,¹ and those in which they differ, to the new system." (*Vide Ind. Ant. Second Edition* 1. 617).

Moreover, Zenaide A. Ragozin, another Occidental scholar also writes, "And like the Fire-worship, the Soma-cult takes us back to the so-called Indo-Iránian period, the time before the separation of the two great sister-races, for we have seen the Soma, under the name of Haoma, play exactly the same part in the worship and sacrifices of the Iránian followers of the *Ávesta*. Indeed we probably have here one of the very few relics of an even earlier time—that of the undivided Aryan, or as it is sometimes called, "the Proto-Aryan period." (*Vide The Vedic India. p. 168. Edition 1895*). The same scholar further observes in the same work (*p p. 168, 170*) that, "the *Ávesta* bears evident traces of the use of the Haoma at the sacrifices, being a concession made by Zarathushtra to old-established custom, not without subjecting it to a reforming and purifying process".

It will also be very interesting to see what this scholar says in respect of the place of origin and growth of this Soma plant. For, he writes

1. I request the Reader to specially note this view of Lassen, as it shows not only *the very great antiquity* of the worship of Soma, but indicates withal, that we Indo-Aryans were the *Pioneers* of the Soma-cult, while the Zoroastrians were only the *followers thereof*.

that, "The Soma used in India certainly grew on mountains, probably in the Himálayan high lands of Kashmir. It is certain that Aryan tribes dwelt in the land of tall summits and deep valleys in very early times—probably earlier than that when the Rig-hymns were ordered and collected; or the already complicated official ritual which they mostly embody was rigidly instituted. From numerous indications scattered through the hymns, it appears probable that this was the earliest seat of the Soma-worship known to the Aryan Hindus, whence it may have spread geographically with the race itself, and that, as the plant did not grow in the lower and hotter regions, the acidity of some parts disagreeing with it as much as the steam-laden sultriness of others, they continued to get "from the mountains" the immense quantities needed for the consumption of the gradually widening and increasing Aryan settlements." (*Vide* "*The Vedic India*," pp 170, 171. Edition 1895).

Thus, we have shown above, that even Occidental scholars, as also deep researchers of note, have admitted the fact of the Soma-plant having grown on the Himálaya Mountain, and the Soma-sacrifice having been *the oldest*, or, as Dr. Windishmann would say, "inherited from the most primitive tradition". (*Vide ante p 111*).

We shall, therefore, advert to the hoary testimony of the Rig-Veda itself, in view of enabling us to ascertain, from this very *fountain-source* of all knowledge, the *highest antiquity* of Soma, which is probably beyond measurable distance, to fix by internal evidence, as far as possible, *the very scene* where *the first Soma-sacrifice* and *the most primitive* offerings to the Gods, must, in all probability, have commenced, to look for *the place of origin* and *growth of the Soma-plant* held to be most sacred and of supreme importance in Vedic sacrifices and rituals, and to see whether searching examination and *unbiased scrutiny* of all available facts, throw additional light, or yield any fresh results and even one more *momentous clue to the Âryan Cradle in Âryâvarta*, by means of this *great Rig-Vedic torch*.

To begin with, we find even the Rig-Vedic Rishis of hoary antiquity, declaring Soma to be old (पूर्व्यः R. V. IX. 96. 10), nay, extremely ancient (प्रत्नमित् R. V. IX. 42. 4), and even the first before all, or older than all the sacrifices. For, he is said to have been in existence before any sacrifice was *known* and *performed*, or *even before this had come into being* (यज्ञस्य पूर्व्यः R. V. IX. 2.10). Evidently, it was for this reason that Soma has been called *the very soul of Sacrifices* (आत्मा यज्ञस्य R. V. IX. 2. 10 ; IX. 6.8), and the Soma-sacri-

fice the cream of all rites, ceremonials, and rituals. But, more than this, Soma has been declared to be the very nectar of the remotest antiquity, obtained from the 'heavens (दिवः पीयूषं पूर्यं.....R. V. IX. 110.8), is called the father, the generator of Indra (सोमः पवते...जनितेन्द्रस्य...R. V. IX. 96.5), and even the favourite of Indra (इन्दु.....इन्द्रस्य हार्दि.....R. V. IX. 84.4). Besides, he appears also to have received the epithet of divine (असुरः । R. V. IX. 73.1), the purified God (पवमान...R. V. IX. 113.7), and the father of divinities (पिता-देवानां; R. V. IX. 86.10).

However, there is yet further reason, why Soma was held in the greatest esteem by, and was even dearest to the heart of, our Vedic Rishis. It was because the juice of the revered Soma-plant gladdened the soul, exhilarated the heart, elevated the mind [यो मदः R. V. IX. 68.3; एष.....(सोमः) पवतेमदिन्तमः । R. V. IX. 108.5], gave strength & valour (बलं दधान आत्मानि करिष्यन्वीर्यं IX. 113.1), and thus enabled one to attain that state of happiness and even beatitude, which was thought to be the most commanding and extremely enrapturing. But, above all, Soma possessed another unrivalled quality ; and this consisted in giving marvellous power of comprehension and transcendental intellect (सोमः पवते जनिता मतीनाम्..... R. V. IX. 96.5). Obviously, therefore, it was on account of these reasons that

Soma was raised to *the dignity of God*, and Soma-Sacrifice was considered *the best and the greatest of all* (एष देवो देवभ्यः... R. V. IX. 42. 2; सोमो य उत्तमं हविः। R. V. IX. 107.1).

Having so far proved and established *the highest antiquity* of Soma along with his pre-eminently attractive qualities, by the very evidence in the Rig-Veda—the oldest and the most reliable document in the world, (*Vide ante pp. 65, 66, 95, 96*), we shall now endeavour to find out *the primordial place of the origin* and growth of Soma, by means of the same source. It will be perceived that the origin of Soma has naturally to be sought in the region where it has been reported to grow; and the Land of the Seven Rivers seems to be the only region of *the primitive growth and indigenous origin* of the Soma-plant. Because, the Himálayan Mountains, the banks of the river Indus (known by the name of the Sindhu), and the lake Sharyanávāt, appear to be the only places where Soma used to grow, during and before the Vedic period, and nowhere else (*Vide infra pp. 125, 126, 127, 128, 130*). For, says the Rig-Veda that, *the original habitat of Soma was the (Himavat) mountain* [... गिरिषु क्षयं दधे। (महिषः पर्णीसोमः) R. V. IX. 82.3], which the Rig-Vedic poets supposed to be the *centre* of the Earth (नाभा पृथिव्याः R. V. IX. 82.3), while the great

poet Kālidāsa designated it as *the measuring-rod* of the globe, entering the Eastern and the Western Oceans :—(हिमालयो नाम नगाधिराजः । पूर्वापरौ तोयनिधी वगाह । स्थितः पृथिव्या इव मान-दण्डः ॥ कुमारसंभवे १-१).

Now, the Mountain referred to by the use of the word गिरिषु in the above text of the Rig-Veda IX. 82.3 (*p.* 124), is evidently the stupendous Himālayan Chain. Besides, Soma has been designated as one, born on the *Munjavat* mountain, which, moreover lies on the slopes of the Himālaya ; and it is for this very reason that Soma's *pre-eminently suggestive epithet has been Munjavat*, as found in *the Rig-Veda itself* (सोमस्यैव मौजेवतस्य भक्षः...X. 34. 1). If however, the Reader has still any lingering doubts in respect of the locality of the Munjavat Mountain, I think it desirable to quote chapter and verse, for his conviction and satisfaction, from the great Epic—the Mahā-Bhārata, as it distinctly says that, “the Mountain known by the name of Munjavân, is situated on the slopes of the Himālayas” (गिरिर्हिमवतः पृष्ठे मुंजवान्नामपर्वतः तप्यतेयत्रभगवांस्तपोनित्यमुमापतिः ॥ महाभारते १४. ८. १. The South Indian Texts Edition, 1910. Part 45).

Thus, there appears not the slightest doubt in regard to the *Origin of Soma* having been in

the Land of the Seven Rivers, especially for the reason that he was *born or had grown on the great Himâlayan Mountain*. And I may, with advantage, also note here in passing, that the Soma grown on the Munjavat Mountain has, from time immemorial, been considered to be *the best and of the finest quality*, as we learn the fact from the great authority-Sâyana, a very erudite Sanskrit Scholar, and the reputed exegetist of our Vedas. For, he speaks very highly of the Himâlayan Soma, and says that, “the Soma grown on the Munjavat Mountain is *superior to*, and *the best of all*”. (मूजवति पर्वते जातो मौजवतः । तस्य तत्र ह्युत्तमः सोमो जायते । *vide* his comments on the Rig-Veda. X. 34. 1). It is needless to state here, that on this mountain, Soma was fed and nourished by the Rain in the capacity of Father, and the Rig-Vedic evidence testifies the fact. (पर्जन्यः पिता महिषस्य पर्णिनो ... 1 R. V. IX. 82.3; पर्जन्यवृद्धं महिषं ... R. V. IX. 113,3). The evidence, therefore, goes to prove that Soma had his origin in *Âryâvarta* and *Âryâvarta only*, and nowhere else.

Besides, having *grown on* the very high sites of the Himâlayan Mountain, Soma had naturally commanded the sources of *the Renowned Seven Rivers of Âryâvarta*. The Rig-Vedic Poet, therefore, with due regard to all the facts, and the real state of things then under his

observation, aptly says, "O Soma, these Seven Rivers, *being thine, flow at thy command.*" तवेमे सप्तसिन्धवः प्रशिषं सोम सिस्नते R. V. (IX.66.6).

But, apart from this, there is yet another reason for considering that Soma was *indigenous*, and *certainly not exotic*, in the Land of the Seven Rivers. Because, the Soma Plant having had its origin in Âryâvarta and on the Himâlayan Mountain, it seems to have, in course of time, run down the currents of the river Indus, that has its source in the very mountain, and to have taken root in the soil of its banks, which was found congenial to its growth. For instance, in one place, we find Soma actually called *the Offspring of the river Indus* (सिन्धु). Or rather, in other words, he is styled as "*One whose Mother is the Indus*" सिन्धुमातरम् । R. V. IX. 61.7; that is to say, सिन्धुर्नामनदी माता यस्य । तम् । This is obviously for the reason, that the river *produced, fed, and nourished* the Soma-plant. In another place, it is said that, "Soma has flowed down. along with the waves of the Indus" (सिन्धोरुर्मा व्यक्षरत् । R. V. IX. 39.4). And again, we observe it to have been said that, *Soma had remained under the shelter of the water of the Indus*, or "had reposed on the waves of that river" [.....कवि : (सोम :) सिन्धोरुर्माविधिध्रित : । R. V IX. 14.1].

It is needless here to remark, that the word सिन्धु in the aforesaid compound (सिन्धुमातरम्) means, beyond any the remotest doubt, *the river Indus*, and not at all the ocean, as the Soma plant grows only in fresh water, and not in that of the sea or ocean, the salt water of the latter being not in the least conducive to its growth.

Moreover, there is yet further proof in respect of the origin and growth of Soma having been in India and *in India only*, and *no where else*. For, the cultivation of the Soma-plant seems to have been made in the very heart of Âryâvarta, viz. in the famous lake of *Sharyanavat* of the District of Kurukshetra; and our Rig-Vedic poet appears to have strongly recommended and apparently approved of the juice of the Soma-plant, *produced and grown in that Lake*. Nay, he has even actually requested Indra, the Vritra-slayer, to accept and quaff this Sharyanâvat Soma-juice, as the same was supposed to be very delicious and tasteful, strong and invigorating, full of life and spirit : (शर्यणावति सोममिन्द्रः पिवतु वृत्रहा । बलं दधान आत्मनि करिष्यन्वीर्यं महेन्द्रायन्द्रो परित्स्त्र ॥ R. V. IX. 113.1) Besides, Sâyaṇa also, while commenting on (R. V. IX. 113. 1; and IX. 65. 22) writes as follows:— शर्यणावति । शर्यणावन्नाम कुरुक्षेत्रस्य जघनार्धे सरः । तत्र स्थितं सोमं वृत्रहेन्द्रः पिवतु । (ऋ० वे० ९. ११३. १). ये वा शर्यणावति । कुरुक्षेत्रस्य जघनार्धे शर्यणावत्संज्ञकं मधुररसयुक्तं सोमवत्सरो ऽस्ति । अदोऽस्मिन् सरसि सुरसा ये सोमा इन्द्रायाभिषृयन्ते ते... । ऋ० वे० ९-६५. २२).

The Reader, I believe, is aware that Soma has been known as *the favourite* of Indra, and even as his *father* and *generator* (supra p 123); that the (Soma) has been considered to be *the oldest*, and to have been in existence even *before the*

Sacrifice (p 122); that he has been called *the very soul of sacrifice* (p 122), and *the nectar of remotest antiquity* (p 123); and that, moreover, he has been considered to be *the best and the greatest of all sacrifices* (p 124). The natural query, therefore, at once arises, "What is the reason for all this" ? We shall, accordingly, endeavour to answer the same, after going to the very root of things, for finding out the cause.

We all know that the origin of sacrifice lies in the offering made to God; and even the root-meaning of the word sacrifice (from L. *sacer*, sacred, and *facio*, to make), implies the sacred offering made to a divinity. Soma, therefore, stands out as *supremely important*, and *the most ancient* in the matter of *Sacrifice*, simply for the obvious reason that he had the *unique honour* of having served as *the primeval offering* to Indra, the mightiest God¹, who, immediately after he was born, and even before he had sucked and was nursed at his mother's breast, had asked for

1. For, Indra was considered by our Vedic ancestors to be the God of all Gods, and even their first Leader, as also of men (इन्द्रः क्षितीनामसि मानुषिणां विशां दैवीनामुत पूर्व यावा । R. V. III 34.2). He was also supposed to be superior to all (नकिरिन्द्र त्वदुत्तरो न ज्यार्यो अस्तिवृत्रहन् । R. V. IV. 30.2 ; सत्यमिच्छत्त्वार्यो अन्यो अस्तीन्द्रदेवो नमर्त्यो ज्यायात् । R. V. VI. 31.4), the lord of the universe and of all things created (यो विश्वस्य जगतः प्राणतस्यातिः R. V. I. 101.5), and the thunderer whom even the Gods had feared (अतश्चिदिन्द्रादभयन्त देवाः ॥ R. V. V. 30.5).

Soma-juice (यज्जायथास्तदहरस्य कामेऽंशोः पिप्यूष-
मपित्रो गिरिष्ठास् । R. V. III. 48. 2), which there-
fore was given to him by his Mother, verily
before suckling him (तं माता परि आसि-
चदग्रे । R. V. III. 48. 2), in the *very house* of
Soma, Indra's father¹ (पितुर्दमे¹ । R. V. III. 48. 2 ;
सोमः जनितेन्द्रस्य R. V. IX. 96-5), that grew
on the Himâlaya Mountain (ante pp 124,125).

Thus, Soma had the *highest* and the *unique*
honour of having been the *primeval* and the
most ancient Sacrificial offering, and the beverage
of no less a divinity than one who was not only,
on account of his might, the *Lord of all* (एक ईशान
ओजसा ... R. V. VIII. 6. 41), but was, more-
over, of *very ancient age* (ऋषिर्हि पूर्वजा अस्ति... ।
इन्द्र R. V. VIII. 6. 41), and the *Ruler of*
the whole Universe यो विश्वस्य जगतः प्राणतस्पतिः
R. V. I. 101. 5). To this must be added another
most important fact, that both Soma and Indra
had *their origin in Âryâvarta on the Himâlayan*
Mountain (vide above pp 124,125); and the Soma-
cult and the heroic deeds of Indra had extended
from the banks of the river Sarasvati, far to the
East² and the West,² the North² and the South,²
along with the wave of our conquests and civili-
zation in those directions,² as also in the *romotest*
Arctic Regions,² where we had established

1. This fact proves the origin of India on the Himâlaya Mountain, and therefore, in the Land of the Seven Rivers, like that of Soma (Vide ante pp 124,125).

2. Vide infra pp 142,143,144.

extensive colonies, continued our Soma-sacrifices *for driving away the powers of darkness* (infra pp 134, 138, 148, 149), and sojourn-ed for a considerable time, till at the Advent of *the Great Ice Age*, our Tertiary Aryan Ancestors were forced to return Home to *the Aryan cradle in the Land of the Seven Rivers, by the so-called Northern Mountain*, or the stupendous Himálayan Chain. (*Vide supra pp 28,29, 30,31*).

In this way, we have proved, by the very evidence in the Rig-Veda, the remote antiquity of Soma (p 122). We have also shown that Soma was raised to the dignity of God on account of the various pre-eminent qualities of the plant (p 123), and that Soma Sacrifice was the *first* and *the earliest*, nay, it was the highest and the best of all sacrifices (pp 122,124), *originally performed in Âryâvarta* (pp.129,130.) We have further pointed out, that the *origin* and *growth* of Soma was (a) in the Himálayas, (b) on the banks of the Indus, and (c) in the lake Sharyanâvat of Kurukshetra (pp. 124-128), or broadly speaking, *in the Land of the Seven Rivers*, and *nowhere else* (p 128); that of all the Soma plants produced on the Indian soil, the one *grown on the Munjavân Mountain* was of the *best sort* and of the *finest quality* (p 126); that Mount Munjavân was on the slopes of the great Himálaya mountain (p 125) ; that, as such, the

Soma-plant of the Vedic times was indigenous in India (pp 124-128); that it was the only genuine *Vedic Soma* (p 112) ; and that the Soma-plant grown on the mountains of Persia *was but a substitute*, which the Iránians were obliged to make use of, as they could not obtain the genuine Vedic Soma (pp 113,114,115).

In the circumstances, *the genuine Soma*, or the Soma-plant *produced in the Land of the Seven Rivers*, the Soma-juice-offering made by Indra's mother to Indra (ante p 130), as also the Soma-sacrifice performed by our *Primitive Ancestors*, may be said to afford *a third clue to the Aryan Cradle in Âryâvarta*, just as *the first observation* by them of the *fall of rain*, and the *second* that of the *light of the Dawn and the Sun*, seems to have afforded *the first and the second clue to the Aryan Cradle in Âryâvarta* (vide ante pp 100,103,109). In fact, the Vedic Soma really exhibits to us *the Dawn* of the Âryan Man, nay, *his origin in India*, as will be presently shown, and even the *Proto-Âryan Epoch*. It thus carries us back, beyond any manner of doubt, to times when we *had yet remained undivided* and even *peacefully*, with our Iránian Bretheren, *in the Cradle Land of the Seven Rivers*,—which the Vedic Âryans used to call by the name of the *Sapta-Sindhus* (सप्त-सिन्धवः). Nay, even our Iránian Brothers knew

this Land by the same name, though in a corrupt form, because it was the land of their birth. Thus, the oldest relics of *the common cradle* have been found at a glance, not only in the Avestic expression *Hapta-Hendu*, or in the Irânic cult of *Hoama*, but also in the surprising resemblance in the mythology of Âryâvarta and Irân, or of the Indo-Aryans and the Persians, of which, therefore, we shall give the requisite details in Chapter IX.

All the aforesaid facts¹ thus go to prove *the Aryan Cradle in this very Land of the Seven Rivers*. We shall, therefore, before proceeding further, pause for a while to take stock of what has been stated heretofore, and endeavour to place before the Reader the other side of the shield, in view of bringing home to him the improbability of the *Âryan Cradle* having ever been in the regions of the Arctic, or Europe, or the Central Asiatic Plateaux, or any *Land other than that of the Seven Rivers*, after paying due regard to all the evidence that we have availed ourselves of.

We have already seen (ante p 110) that, even the staunchest adherents of the Arctic theory like Mr. Tilak, admit that, "the Soma sacrifice is an

1. I take this opportunity to bring to the notice of the Reader that, like Soma and Indra, other Aryan Deities of importance have also had their *origin in the Land of the Seven Rivers*, of which therefore details would be given in Chapter XII of this Work.

ancient institution"; that "the system of sacrifices can be clearly traced back to the primeval age"; that "of this sacrificial system, the Soma sacrifice may, at any rate, be safely taken as the oldest representative" (*Vide* Mr. Tilak's *Work* "The Arctic Home in the Vedas". p 205) ; that "by the Arctic theory we can explain the fact, (viz. of the *Dvi-râtra*-द्विरात्र, *Tri-râtra*-त्रिरात्र, *Ati-râtra*-अतिरात्र, *Shata-râtra*-शतरात्र, and other sacrifices) satisfactorily, by supposing that the duration of the long night in the ancient home varied from one night (of 24 hours) to a hundred continuous nights (of 2400 hours) according to latitude, and that the hundred nightly Soma sacrifices correspond to the different durations of the night at different places in the ancient home"; that "a hundred nights' sacrifice thus marked the maximum duration of darkness, during which Indra fought with Vâla and was strengthened by the Soma libations offered to him in this sacrifice" (*Arctic Home* p 216) ; and that "these sacrifices may be safely taken to indicate the existence of an ancient year, approximately divided into seven months' sunshine, one month's dawn, one month's evening twilight, and three months' long continuous night" (*Ibid.* pp 216-217. Edition 1903). Besides, Mr. Tilak has also stated to say that, "the institution of sacrifice is an old one, and found amongst both the Asiatic and the European branches of the Aryan

race. It was, in fact, the main ritual of the religion of these people, and naturally enough every detail concerning the sacrifices was closely watched or accurately determined by the priests, who had the charge of these ceremonies". (Ibid pp. 192,193).

In this respect, Eggeling also has declared as follows :—" The Sacrifice is an old Indo-Irânian, if not Indo-Germanic, institution. Some of the chief Indian sacrifices undoubtedly go back, in some form or other, to the common Indo-Irânian period, notably the Soma-Sacrifice, and, if we may judge from the coincidence of name between the *âpri*-hymns and the *âfri-gân* of the Parsi ritual, the animal sacrifice". (*Vide* " The Sacred Books of the East" Series. Vol. XII. Shata-Patha-Brâhmana. Translated by Julius Eggeling. Part I. Books I. II Introduction. p XV.)

Thus, *the performance by our Primitive Ancestors of the Soma sacrifices, as also the allegation of their having been the oldest relic of the Primeval Age, are evidently admitted facts.* Here, however, the first query would naturally be, *where were these sacrifices first commenced and performed ? Were they first performed in the Arctic, or Europe, or Central Asiatic Plateaux ? —the erroneously supposed Aryan Cradles—, where nights lasted for two months continuously, or*

for more or less period, according to latitude, and from where we (Indo-Âryans) have been supposed to have migrated southwards and finally immigrated into India, by the advocates of (a) the Arctic home, (b) the European hypotheses, and (c) the Central Asiatic Plateaux? Had the Sacrifices then had their *origin* here? Certainly not.

But, then, *the primary and consequently the most important question*, that confronts us and stares us in the face, is "*where was the Soma, so urgently required in the Arctic, or say Europe, or Central Asiatic Plateaux, for the sacrifices, brought from, or procured and supplied, in any of the aforesaid three regions?*" For, as we have already stated on *the genuine authority of the Rig-Veda* (supra pp 124-128), and as admitted even by Western Scholars (infra p 137) that *Soma grew only in Âryāvarta* dan nowhere else; and even in Âryāvarta, the Reader should notice the fact that, *the best and the finest quality* was produced on the *Mujavat mountain*, situated on the slopes of the great Himâlayas (सोमस्येव मौजवतस्य भक्षः । ऋ० वे० १०.३४.१ ; गिरिर्हिमवतः पृष्ठे मुंजवानामपर्वतः म० भा० १८.८.१ : एतत्ते । रुद्रा वसन्तेन परो मूजवतो तीहि ॥ वा० सं० पू० अ० ३.६१ ; मौजवतो मूजवति जातोमूजवान्पर्वतोमुंजवान्मुंजो.....नि० उ० ष० ३.८) ; *Vide ante* p 125 ; where also, we have quoted the authority of the Mahâ Bhârata to show, that Mount Mujavat formed part of the slopes of the

Great Himālayan Mountain. And it was *here*, that the original Soma-juice-Sacrifice was first commenced and performed (*ante pp.* 130,131).

I may, moreover, at this stage, be allowed to make a pertinent remark that, even Professor Macdonell¹ has *admitted the fact of the Mâjarat* having been "referred to as the home of Soma", in the Rig-Veda. And Dr. Muir² too has observed, while quoting the authority of the Rig-Veda (X. 34.1) in support of his statement that, the Soma "*plant*" has been "said to be *produced on Mount Mâjarat.....from which he takes his name*".....(The Italics in the above quotations are mine. *The Author*).

In short, the evidence so far produced, proves and establishes the fact that the *genuine Vedic Soma* had grown in *Âryâvarta only*, and nowhere else ; that the plant was *indigenous* in *Âryâvarta*, and *not exotic* ; that no place, *other than Âryâvarta*, seems to have been mentioned any where in the Sanskrit or the Zendic Books, (so far as I have been able to ascertain from Vedic or other Sanskrit works and English translations of Avestic Scriptures), as having been the region where *the genuine Vedic Soma had grown, or was indigenous* in, and native of

1 *Vide* his "History of Sanskrit Literature." p. 144. Edition 1900.

2 *Vide* his "Original Sanskrit Texts" Volume V. p. 261 Edition 1870.

the place; that our Rig-Vedic fore-fathers, or rather their *Primitive* Ancestors, were the real *Pioneers* of the *Soma-cult*; that these had introduced *the sacrifice, the worship, and the beverage of Soma*; that all this had its *origin, growth, and even full development in Âryâvarta, or the Land of the Seven Rivers, as the genuine Vedic-Soma having grown in this Land was only procurable here, and nowhere else. (Vide ante p 131).*

Obviously, therefore, Soma having not been *the product* of either the Arctic Region, or Europe, or Central Asiatic Plateaux, it must have been taken for sacrificial purposes, *from Âryâvarta or the Land of the Seven Rivers (सप्तसिंधवः) to these places, by large dealers in Soma, as will be presently shown (Vide pp 144 @ 149 below).* Besides, there is even Vedic testimony to prove that the *Soma beverage* was really used in the Arctic and the Northern Regions of Europe and Asia, for the sake of invigorating¹ Indra and preparing him for the struggle with the Asuras or for *driving away the powers of darkness, and thus to bring nights*² to an end, that lasted for days together, and even for months,

1. For instance, in the Rig-Veda (II. 19.1), we find Indra resorting to Soma (अस्मिन्निन्द्रः प्रदिवि वाद्यधान ओकोदधे..) as the juice thereof invigorated him for action, and was the source of great delight (अस्यांघसोमदाय.....। ऋ०वे० २.१९.१).

2. These were continuous and without any day-break. They were, therefore, too long and tedious. Nay, they were-

in the said Arctic and the Northern Regions (*Vide* above p 134).

There is again one more important feature in respect of the *progress* and *spread* of the Soma-cult, which deserves special notice. We have already said that our Primitive Ancestors were the Pioneers in creating reverence for Soma; and they had not only introduced the *Soma-sacrifice* and the *Soma-worship* into this—*Cradle Land* of Âryāvarta, but had vastly extended it, and also brought into use the *Soma-leverage* which seems to have exhilarated them most (*Vide* ante p 123). Nay, they had even made Zoroastrians their disciples in the *Soma-Cult* (pp 120,141). For, it appears that while living with our Tertiary Ancestors, in the common *Cradle-Land of the Seven Rivers*, the Zoroastrians or say the Dissenters, had *first learnt this Soma-*

even thought to be dreadful. For, in the Rig-Veda (I.46.6), Ashwins seem to be requested to vouchsafe such strength to the worshipper, as may carry him through the darkness, with attendant light (यानः पीपरद्विना ज्योतीष्मती तमस्तिरः ।). While in (X.127.6), the Night—the long Night—is requested to become *fordable* (अथानः सुतरमव ।). But, more than this, and above all, we have in the Atharva Veda, a very distinct expression, emanating from our Tertiary Ancestors, after they had gone from their *Cradle Land* of Aryavarta to the Arctic Colonies, where they had had the sad experience of the *extremely long nights* of fearful darkness, to which they were not ever before accustomed while in *Âryāvarta*, as they seem to have exclaimed in great disappointment and dismay that “*Its (Night's) yonder boundary does not appear*” (नयस्याः पारंदृष्टे । अ० वे० १९.४७.२ः)

Cult from our Vedic Ancestors. And although, at the commencement, after the schism and separation, the Dissenters were actually abusing or speaking in contempt of, and even "fighting against the Brâhmanic Soma-worship,"¹ nay were also "trying to overthrow¹ it", simply for the reason that it belonged to the Vedic Âryans, whom they *extremely hated* : still, they could not *divest* themselves of, nor *abandon, the deep rooted reverence for the Soma-Plant, or the Soma-Cult, and the Soma-worship, inherited by them from our Primitive Ancestors* of hoary antiquity, not to say of the Tertiary Epoch. For, it clearly appears from Zendic Legends that Zoroaster was once visited by Homa, in his brilliant supernatural body. "Being asked by the prophet, who he was, he told that he was Homa, and requested him to worship him in the same way as the ancient sages and

1. (a) *Vide* Dr. Haug's Parsee Religion. Essay III. pp 153,163,164. Edition 1862. This refers to the Devas or the Brâhmanic Aryans.

(b) Again, as an instance, *Gathâ Ahunavaiti* says, "Ye Devas have sprung out of the evil spirit, who takes possession of you by intoxication (Soma), teaching you manifold arts to deceive and destroy mankind, for which arts you are notorious everywhere (Do. p 145).

(c) Moreover, in Spenta-Mainyus, (ys. 47-50,) we find as follows :--"48,10. When will appear, thou Wise ! the men of vigour and courage, to pollute that intoxicating liquor (the Soma). This diabolical art makes the idol priests so overbearing, and the evil spirit, reigning in the countries increases *this pride* ". (p 159).

prophets had done." Zarathustra then, "after having attentively listened to the angel's reports, bowed before him, and commenced to consecrate the branches of the Homa plant which were before him, in order to put into them secret powers." And subsequent to this, we see this *Arch Soma Blasphemer-Zoroaster-again eulogising Soma* in high strains, as follows :—"I praise the high mountains,¹ where thou hast grown Homa² ! I praise the Earth,² the wide, which is full of ways, labouring, thy Mother,² Homa"² ! &c. (*Vide* Dr. Haug's *Essays on the Religion of the Parsees*. pp 167,168. Edition 1862.).

Thus, we find that our Irânian Brotheren—the Zoroastrian followers—that *blasphemed Soma* for some time, had again *embraced the Soma-cult*, and begun to worship Soma, having evidently been *influenced* by the *deep rooted reverence* for, and the *hoary traditions* in respect of, Soma. In the circumstances, it is but natural that Dr. Haug should make the following observations in regard to the *discipleship* of Zoroaster in the matter. For, Says he, "From the

1. These are evidently the *Himalayan* and the *Mujavat Mountains*, the epithet 'high' indicating their height ; while, the *Earth* referred to, is the *Land of the Seven Rivers*, where Soma grew. (*Vide* ante pp 121,124-130).

2. I need hardly remind the Reader that the mother or the birth-place of Soma is the *Mujavat mountain* on the slopes of the *Himâlaya* (*Vide* ante pp 125,126).

contents of this Homa Yasht, one may clearly see, that the Homa worship was not instituted by Zarathustra, but was known at a much earlier period. Zarathustra is only said to have adopted it." (*Vide* Dr. Haug's "Essays on the Religion of the Parsees," p. 168, Edition 1862).

Now, as our Vedic Fore-fathers were *sacrifice-loving Aryans*, there was a spontaneous desire on their part for the extension of the Soma-cult in, and for a greater sphere of its influence beyond, their *Cradle Land*, as also in their widely scattered and remotest colonies. True to this instinct, therefore, we find even in the Rig-Veda, a manifestation of this strong feeling, and a vivid expression given to it in words. For, says a Rik-Poet:—

त्वं सोम पितृभिः संविदानो
अनु द्यावापृथिवी आ ततंथ ।
तस्मै त इन्द्रो हविषा विधेम
वयं स्याम पतयोरथीणाम् ॥ १३ ॥

(ऋ० वे० ८.४८.१३).

"O Soma, thou—an ally and a companion of our ancient Fore-fathers,—*hast spread thyself abroad through Earth and Heaven.*"

"So, let us serve thee, Indu, with oblation, and become the lords of riches." (Rig-Veda. VIII. 48. 13).

From this it will be perceived, that Soma was considered by our Vedic Ancestors to be practi-

cally instrumental in the expansion of our wide settlements and of our Colonial Empire. Moreover, there are other verses too, in the Rig-Veda, which strengthen the view of our victorious arms having been successfully carried *far beyond the Seven Rivers*. For, even the river Sarasvati had made the *sacrifice-loving* Vedic Âryans extend their power and sphere of influence *beyond all foes and beyond the regions of her other sister-rivers* of Âryāvarta:—(सानो विश्वा अतिद्विषः स्वसूरन्या ऋतावरी अतन्.....ऋ० वे० ६. ६१. ९) Nay, we find Indra also, supplicated for victory in all directions, as follows:—“Drive off all our enemies away, O Indra, *the Western*, mighty Conqueror, and *the Eastern*.” “Hero, drive off *our Northern* foes and *Southern*, that we in thy wide shelter may be joyful.”

अप प्राच इन्द्रा विश्वा अमित्रा

नपापाचो अभिभूते नुदस्व ।

अपोदीचो अप शूरा धरा च

उरौ यथा तव शर्मन्मदेम ॥ (ऋ० वे० १०. १३१. १.)

All this, therefore, in short, indicates that, both Sarasvati and Indra, as also Soma, had given all possible opportunities and every sort of encouragement to our *Primitive Aryan Ancestors* and to our *Rig-Vedic Fore-fathers*, to carry their victorious arms *beyond the Confines* of the renowned Seven Rivers, and to extend their Colonies in all directions, *beyond Âryāvarta*

or the *Land of the Seven Rivers* (सप्तसिन्धवः).

Thus, evidently, these--our widely scattered Colonies in the hoary times of the Rig-Veda, bring again to the fore-front, like the Arctic Regions, or Europe, or Central Asiatic Plateaux, where Soma-sacrifices were performed, and to which we have already referred (*vide ante* pp134, 135, 136, 137, 138), the very important question of the *supply of Soma* for sacrificial purposes, in all these places. But, we must always bear in mind, and never forget, that our Vedic Ancestors were ever alive to the fact of the Soma-supply, and this had always engaged their serious attention even then. Besides, they were also aware of the productive resources of this country in respect of Soma, especially as they had known that the plant was produced *in abundance, only* in this *their Cradle Land of the Seven Rivers*, and that moreover, the economical laws of *Demand* and *Supply* would naturally solve the problem, adjust distant needs, and regulate the traffic in a satisfactory manner.

For, the heavy and constant demand for Soma during the Vedic period, always acted as an *incentive* to the cultivation of the plant on an *extensive scale*, and even stimulated the growers in securing the largest profits by its production. This, then, having been the case, we see that in those times, there were innumerable *dealers*

in Soma. Because, the trade was considerable, and it was effectively carried over a large portion of the globe, at any rate, in all our *numerous colonies* and Aryan settlements. Moreover, there were even professional buyers and sellers. For, Soma was then actually *sold* and *bought*, according to requirements,—a fact attested and proved even by Vedic evidence, as we shall presently show.

Turning, therefore, our attention for a while to this *Scriptural testimony*, we find the Aitareya-Brâhmanam of the Rig-Veda, giving many important particulars in respect of Soma, from which we cull a few extracts as follows:—

(a) “The gods, (that is, the *Devas* or the Indo-Aryans, *in contradistinction* to the *Asuras* or the Perso-Aryans), bought the King Soma in the Eastern¹ direction. Thence he is (generally) bought in the eastern direction. They bought him from the thirteenth month. Thence the thirteenth month is found unfit (for any religious work to be done in it); a seller of the Soma is (likewise) found unfit (for intercourse). For, such a man is a defaulter.” (Haug’s Translation. Ait. Br. I. 12; p. 26. Vol. II. Edition 1863).

1. Eastern, because, the Soma-Mart was to the East of the river Sarasvati where *Sacrificial Sessions* were held; while, the Soma-plant was produced on the Himalayas, the banks of the Indus, and in the Lake Saryanâvat. (Vide ante pp. 124, 125, 126, 127, 128.).

(b) "The Adhvaryu then says (to the Hotar): repeat a mantra for the Soma, who is bought and being brought (to the sacrificial compound)". (Do. p. 27. Ait. Br. I. 13.)

(c) "Of these verses, he repeats the first and the last, thrice; this makes twelve (in all). The year consists of twelve months, and Prajapati is the year." (Do. p. 32).

(d) "One of the bullocks (which carry the cart on which the King Soma is seated), is to remain yoked, the other to be unyoked. Then they should take down (from the cart) the King (Soma)." (Do. Ait. Br. I. 14; pp. 32, 33).

(e) "After the king Soma has arrived, the reception offering is prepared. For, the king Soma comes to the premises of the Sacrificer (as a guest)." (Do. Ait. Br. I. 15; p. 34).

(f) "They buy the king Soma (the ceremony of *Somakraya* is meant). The king Soma belongs to the herbs. They cure (a sick person) by means of medicaments taken from the vegetable kingdom. All vegetable medicaments following the king Soma when being bought, they are thus comprised in the Agnishtoma." (Do. Ait. Br. III. 40; p. 233).

(g) "The twelve turns of the Soma cups at night (at the Atirâtra Soma feast) are on the whole joined to the fifteen verses, by means of which the Stotras are performed."... "There are thirty nights in every month all the year round." (Do. Ait. Br. III. 41; p. 235).

I also quote extracts from the original text, here-in-below, for facility of reference:—

(a) प्राच्यां वै दिशि देवाः सोमं राजानमक्रीणं-
स्तस्मात्प्राच्यां दिशि क्रीयते । तं त्रयो दशान्मासाद-
क्रीणंस्तस्मात् त्रयो दशो मासो नानुविद्यते । न वै
सोमविक्रय्यनुविद्यते । पापो हि सोमविक्रयी । (ऐ०
ब्रा० १. १२).

(b) सोमाय क्रीताय प्रोह्यमाणायानुब्रूहीत्याहा-
ध्वर्युः । (ऐ० ब्रा० १-१३).

(c) तासां त्रिः प्रथमामन्वाह । त्रिरुत्तमाम् । ता
द्वादश संपद्यन्ते । द्वादश वै मासाः संवत्सरः । संवत्सरः
प्रजापतिः । (ऐ० ब्रा० १-१३).

(d) अन्यतरो ऽनङ्गवान्धुंक्तः स्यादन्यतरो विमु-
क्तो ऽथ राजानमुपावहरेयुः ... । (ऐ० ब्रा० १. १४).

(e) हविरातिथ्यं निरुप्यते सोमे राजन्यागते ।
सोमो वै राजा यजमानस्य गृहमागच्छति । ... (ऐ०
ब्रा० १. १५).

(f) सोमं राजानं क्रीणंत्यौषधो वै सोमो राजौ-
पधिभिस्तं भिषज्यन्ति । यं भिषज्यन्ति सोममेवराजानं
क्रीयमाणमनु यानि कानि च भेषजानि तानि सर्वाणि
अग्निष्टोममपियन्ति ... । (ऐ० ब्रा० ३. ४०).

(g) द्वादश रात्रेः पर्यायाः सर्वे पंचदशास्ते द्वौ
द्वौ संपद्यत् त्रिंशत्... । ...त्रिंशन्मासस्य रात्रयो मास-
श्च संवत्सरो विहितः । (ऐ० ब्रा० ३. ४१).

From the foregoing extracts it will be
clearly seen that *Soma* was actually *sold* and
bought for sacrificial purposes, and as there was

a considerable demand for this sacred plant, both in *Âryāvarta* and her widely scattered distant colonies abroad, there were large dealers in *Soma*, who had, as a matter of fact, established great *Centres* of trade and carried on a regular traffic, in view of supplying to all consumers, by transportation in the country and exportation abroad, the quantity required, *far* and *near*. Evidently, the mutual dealings in *Soma* were then in full swing; and the required *Soma*-plant, which was at that time found in abundance, seems to have been carried from the trade centres, either in bullock-carts (*vide ante pp 145, 146, 147*), or some other suitable conveyance, or even in head-loads, according to exigency and convenience of communication, to the place of destination.

The Reader should here particularly note, [*vide* the above extract and translation, clause (a), p. 145], that apart from the fact that *Soma* was produced *only in Âryāvarta* and *nowhere else* (*ante p 137*), even the further *Soma*-business, viz. the *buying* and *selling* of it was also carried on *in the East* (प्राच्यादिशि), in the *Soma-Mart*, that is, *in the tract of the Land of the Seven Rivers*, which was to the *East* of the river *Sarasvati* where *Sacrificial Sessions* were always held, and nowhere in the Northern regions, viz. either the Arctic, or Europe, or Central Asiatic Plateaux, -the erroneously supposed Aryan Cradles. (*Vide Note p 145*),

Now, as we have already seen, the very *end* and *aim* of the life of our Vedic Fore-fathers and their Primitive Ancestors was *the Soma-sacrifice*. How then, could this Soma-sacrifice be performed *without Soma*, either in the Arctic regions, or the Northern parts of Europe and Asia, as the *beverage* of the very *plant* was *essentially required* for *driving away the Asuras* and *the darkness* of long, tiresome, and dreadful nights of these places ; especially, as Soma was *the product of Âryâvarta and Âryâvarta only*, and of *no other region whatever*, as has been already shown and proved by placing before the Reader the requisite evidence (*vide ante pp 136,137*). Evidently, *the Land of the Seven Rivers* having been *the only abode of the origin of Soma*, it could be procured nowhere in the Arctic regions, nor in the Northern tracts of Europe and Asia, nor in the Central Asiatic Plateaux. Soma, therefore, had naturally to be brought *from the Land of the Seven Rivers—our Cradle*, and Soma-sacrifices performed *in the regions of long nights*, to drive away the almost endless darkness thereof. And there is ample evidence to show that *traffic in Soma* was going on, during the Vedic period, on an extensive scale, for meeting the very heavy demands for Soma. (*Vide supra pp 145-148*).

It may here be noted with advantage, that none of the advocates of the Arctic, European,

or Central Asian theory, advances the argument that the Indo-Aryans had introduced the Soma-worship in the Arctic, or Northern Europe and Asia, *after their immigration into, and return to these regions from, Âryâvarta*, where only they had got the *primary knowledge* of, and had become *acquainted with*, the *Soma-plant*, since this was not produced in the aforesaid northern regions, or any where else, or even in Europe, which fact seems to have been unreservedly admitted even by Mr. Tilak, as he says that, "the word (Soma) is not found in the European languages," and expresses doubt "regarding the knowledge of Soma in the Indo-European period." (*Vide* "The Arctic Home in the Vedas, p. 205, Ed. 1903).

Evidently, the plea¹ could not find favour with the aforesaid advocates, as that would either presuppose the *Aryan Cradle* in, or knowledge of, Âryâvarta and of Soma produced therein, or

1. On the ground of receiving with apparent approbation certain pleas, favourable to his accepted line of argument, Mr. Tilak has, in another case, even gone the length of suggesting that the general idea *carried and impressed on our heart* by the Vedic expression *Sapta-Sindhavah* (सप्तसिन्धवः), or the *Renowned Land of the Seven Rivers*, may be abandoned, as that is likely to militate against the proposed theory of the Arctic Home. For, says he, "The Panjaub, as remarked above, is a land of five rivers and not seven; and though we might raise the number to seven by adding to the group any *two* insignificant tributaries according to our fancy, yet the artificial character of the device is too apparent to justify us in holding that the expression *Sapta-Sindhavah* was

would, as presently shown, be inconsistent with their line of argument. For, they consider the Soma-sacrifice *to have been in full swing* in the Arctic and the Northern tracts of Europe and Asia, even before it was known in Âryāvarta, although it was *here* that its knowledge was *primary*, as *this* was the *only* country of the *origin of Soma*, (ante pp 131, 136, 137), a fact altogether ignored by them.

Yet, the advocates think that, the Soma-sacrifice used to be performed in the Arctic and the Northern tracts of Europe and Asia, even before the Aryans migrated southwards at the advent of the Great Ice Age, when all of a sudden, thick sheets of Ice and Snow covered the Arctic, and destroyed the supposed Northern Home. For, says Mr. Tilak that, "the original home of the Aryan races was situated near the North Pole and not in Central Asia, that it was destroyed by the advent of the Glacial epoch, and that the Indo-Iranians who were compelled to leave the Country migrated southwards."

originally suggested by the rivers of the Panjaub." (The A. II. in the Vedas. p 290).

We do not understand, why Mr. Tilak takes only the *Punjab* by the expression *Sapta-Sindhavah*, when as a matter of fact, सप्तसिन्धवः covers the whole wide region watered by the Ganges, the Jamna, and the *chief* five rivers of the Panjab, which in turn include the Sarasvati, the Sutledge (*Shutudri*), the Râvi (*Irâvati* or *Parushni*), the Chenâb (*Chandrabhâgâ* or *Asikni*), and the Indus (*Sindhu*), making Seven Rivers in all, of course excluding tributaries. Moreover, this view seems to

(A. Home. p 390). And again he says, "That the Soma-sacrifice is an ancient institution is amply proved by parallel rites in the Parsi scriptures; and whatever doubt we may have regarding the knowledge of Soma in the Indo-European period as the word is not found in the European languages, the system of sacrifices can be clearly traced back to the primeval age. Of this sacrificial system, the Soma sacrifice may, at any rate, be safely taken as the oldest representative, since it forms the main feature of the ritual of the Rig-Veda, and a whole Mandala of 114 hymns in the Rig-Veda is dedicated to the praise of Soma." (*Vide* Mr. Tilak's Work "The Arctic Home in the Vedas." pp. 205, 206. Ed. 1903).

have been supported by even such a great authority as the renowned *Eregetist* Sāyana. For, in the Rig-Veda (I. 32.12), while commenting on the expression *Sapta-Sindhun* (सप्तसिन्धून्) occurring in the text, Sāyana says as follows:—
सप्तसिन्धून् । इमंमे गंग इत्यस्यामृच्यान्नात्ता गंगाद्याः सप्तसंख्याका नदीः ।
In like manner, even in R. V. I. 34, 8; I. 35. 8; I. 102.2; II. 12.3; II. 12. 12; VIII. 24.27; &c., &c., his comments in respect of the expression are to the same effect.

But, to return to Mr. Tilak's argument and his reason for rejecting the *popular* and *even the generally accepted meaning* of the time honoured phrase सप्तसिन्धवः, or the *Seven Rivers of Aryavarta*. Says he, "We cannot maintain that the seven fold division of waters, which is only a particular case of the general principle, was suggested by the rivers of the Panjab; for, in that case, we shall have to make the Panjab the home of the Aryans before they separated." ("A. H. Vedas," p. 291). And again he remarks that, "nay, it is more likely that celestial rivers are referred to everywhere, by the expression of *Sapta Sindharah*" (Ibid, p. 290).

Thus, one fact at any rate, viz. *the highest antiquity of Soma-sacrifice*, which is decidedly of the utmost importance, appears to have been unreservedly admitted by all Oriental and Occidental scholars (*vide ante pp 134,135*). If, then, the Soma-sacrifice has been declared to be the oldest representative of the Aryan sacrificial system, the first query that confronts us and stares us in the face is, as observed before, where was the Soma procured or brought from, that was required for the sacrifice? Was it procured in the Arctic, or even in the Northern tracts of Europe

Obviously, therefore, Mr. Tilak seems to be reluctant to hold सप्तसिंधवः as meaning *the seven terrestrial rivers of Aryāvarta*. Because, that would make Panjab—the Aryan Cradle and would probably upset his Arctic theory. He, therefore, finds it convenient to interpret सप्तसिंधवः as meaning *celestial rivers*, even when there is absolutely no proof to that effect.

Notwithstanding this, however, Mr. Tilak again meets with another difficulty, which yet seems to be of greater magnitude, as even *an altogether independent testimony* like that of the Avestic Scriptures corroborates the fact of the सप्तसिंधवः (corrupted into *Haṭṭa Hēndu* in Zend), as having been *the terrestrial seven rivers of Aryāvarta*. (*vide Vendidad First Fargard*).

But, even this strong and irrefragable evidence, derived as it is from Zendic sources, Mr. Tilak endeavours to explain away, by arguing as follows:—"As regards the origin of the phrase *Haṭṭa Hīndu* which is believed to denote India in the Avesta, I think, we can explain it by supposing that the expression *Sapta Sindhoos* was an old one, carried by the Aryans with them to their new home, and there applied to new places or countries, just as the British Colonists now carry the old names of their mother country to their new places of settlement." (*Ibid, p. 292*).

and Asia ? No. Because, *it did not grow there*, and was *never* the product of these places. Where then was Soma produced ? And where was it supplied from ? It was, as the Vedas show, only *the Region* of the river Sarāsvati, or *the Land of the renowned Seven Rivers* of Âryāvarta, from which the requisite supply of Soma was made; and the keen demand for it from all the extensive Colonies of Âryāvarta, duly met, from this Land of the Seven Rivers. Because, it was in this country and no where else, that the *Soma-plant* was grown ; and it was carried from its chief market-places and Centres of trade, into the interior of the Country, or exported abroad to distant and even to our remotest Colonies, as described before (*vide supra* pp 145 @ 149).

Here, therefore, it will be necessary to turn our attention for a while to *the Soma Plant*, the *Soma-worship* and *libations*, the *Soma-cult* and its *spread in Âryāvarta* and even *beyond its*

"It is, therefore," he further says, "more natural to hold that all these were ancient mythological names brought with them by the Aryan settlers to their new home, and there applied to new places or objects." (Ibid, p. 293).

No authority, however, seems to have been shown by Mr. Tilak, beyond speculation, that the name of the Sapta-Sindhu, the Sarāsvati, the Rāsa, &c., was brought from, or was the designation of, any place or river in the Arctic Region, or the Northern tracts of Europe and Asia. As such, therefore, the argument cannot be said to hold water.

confines, to the *remotest lands in the Arctic* and the Northern tracts of Europe and Asia, during the Tertiary Epoch, in view of seeing whether the same yields any evidence in respect of *our Origin in the Region* of the river Sarasvatî or *the Land of the Seven Rivers*, corroborated as it has been by the unassailable and the most reliable testimony derived from an altogether independent source, viz. the Avestic Scriptures, which have been admitted to be of great antiquity by all Oriental and Occidental scholars. Because, Soma-sacrifice, is, in itself an answer to the Advocates of the Arctic Home, the European Hypothesis, or the Central Asian Theory. For, the *Vedic Soma* or *the genuine Soma-plant* grows, or at any rate used to grow *before, in Aryāvarta only*, (*vide ante pp 131,136,137*); and there is absolutely no evidence whatever to show, that the plant grew or was produced either in the Arctic Regions, or in Europe, or in the Central Asiatic Plateaux, or any where else, beyond the limits of Âryāvarta. Nay, even the word *Soma* is not found in the European languages (*ante p 150*). But, notwithstanding the fact of the total absence of the *Soma-plant* in all these regions or elsewhere, beyond the Land of the Seven Rivers, Soma-sacrifices were, as we see from the Rig-Veda, actually performed and were *in full swing* in all these lands beyond Âryāvarta,

colonised by our *Tertiary Ancestors*, for the simple reason that Soma was abundantly supplied from *ryâvarta*, as obviously seems to have been the case from the Rig-Veda. Nay, the Soma-juice was extracted even there, for sacrificial purposes, in view of driving away the Asuras, or rather *the darkness of long* and tiresome, not to say fearful *nights*¹, and for bringing the light of day,—a fact admitted by even Mr. Tilak, the staunch adherent of the Arctic Home. For, says he, that during *the Soma-sacrifice of the hundred nights* of continuous long darkness, “Indra fought with Vala, and was strengthened by the Soma-libations offered to him in this sacrifice.” (*Vide* “The Arctic Home in the Vedas,” p. 216, Ed. 1903).

1. The Arctic nights were considered by our Vedic Fore-fathers to be fearful, because they were too long, and continuous without any day-break, and darkness lasted for *days* together, and even for weeks and months. It was for this reason that we find our Tertiary Vedic ancestors, (that were never before accustomed to this new phenomenon, while they were yet in their *Cradle Land of the Seven Rivers*), freely giving vent to the following expressions of fear for *long nights*, and wonder at the sight of *long dawns* and *days*:—मा नो दीर्घा अभिनशन्तमिहः ॥ ऋ० वे० २. २७. १४. “May not the long darkness come over us;” अथा नः सुतरा भव ॥ ऋ० वे० १०. १२७. ६. “O Night, easy be thou for us to pass, and become fordable;” न यस्या पारं दृदृशे ॥ अ० वे० १३. ४७. २. “Its (*i. e.* Night’s) yonder boundary is not seen;” द्रुहितदिवो मा चिरं तनुथा ॥ ऋ० वे० ५. ७९. १. “O Daughter of the sky (the Dawn), do not delay or tarry long.” तानीदृहानि षडुला न्यासन् या प्राचीनमुदिता सूर्यस्य ॥ ऋ० वे० ७. ७६. २. “In truth, a period of *several days* has elapsed between the first appear-

Now, Mr. Tilak argues that, *his assertion of the Northern Home of the Aryan race near the North Pole*, rests upon the Vedic and Avestic testimony. Because, he writes in his "Arctic Home in the Vedas," as follows:—"It is upon the Vedic passages and legends examined in the previous chapters, and the Avestic evidence discussed above, that we mainly rely for establishing the existence of the primeval Aryan Home in the Arctic regions." (p. 390, Ed. 1903).

But, the Soma-sacrifice has been admitted by him to be an *extremely ancient institution*, especially as this sacrificial system, as he himself admits, "can be clearly traced back to the pri-

ance of the Dawn on the horizon and the actual rising of the Sun which followed it." नव्या नव्या युवतयो भवन्तीर्महद्देवानाम-
सुरत्वमेकस् ॥ ऋ० वे० ३. ५५. १६. 'These (Dawns) appear every time they are seen, new and fresh and youthful. (Certainly) the Divinity of the Gods is great and unique ;' दीर्घं
ततान सूर्यो न योजनस् ॥ ऋ० वे० ५. ५४. ५. "(Like) the Sun hath
extended his daily course to an unusual length ;" वि सूर्यो
मध्वे अमुचद्वर्थ.....ऋ० वे० १०. १३८. ३. "In the midway of
heaven, the Sun unyoked his cai".....

I may here take this opportunity to remind the Reader, with advantage that, our sojourn in the Arctic, *after leaving Arydvarta*, was only possible in the Tertiary Epoch, as it was then that the place was habitable, and the climate of the Arctic Circle pleasant and bracing. For, subsequent to the Tertiary Epoch, the Great Ice Age had commenced ; and the place having in no time been covered with thick sheets of Ice and Snow for miles together, had become unfit for habitation any longer.

meval age." In fact, it has been even admitted to be "the oldest representative," and "forms the main feature of the ritual of the Rig-Veda." Soma, therefore, was essentially required for Soma-sacrifices, that *were*, and *had to be*, *performed in the Arctic*, for strengthening Indra, and driving away darkness of long and tiresome nights. How then was the Soma supplied? Was it indigenous in the Arctic or the Northern tracts of Europe and Asia, and therefore locally supplied? No, certainly not. For, nowhere do the Vedas or the Avestic Scriptures say, that the Soma was produced or grown in the Arctic, or in the Northern tracts of Europe and Asia, or in the Central Asiatic Plateaux. On the contrary, the Rig-Veda clearly declares *the Region of the river Sarasvati*, or the Land of the Seven Rivers of Âryāvarta, to be *the only place of the origin of Soma*, and none else (ante pp. 124, 126 @ 128, 136, 137). Obviously, therefore, Soma was not produced or grown in the aforesaid places, and had to be *supplied* and exported there,—whenever required,—from Âryāvarta, *its place of origin*, to which fact, we have already made reference before (ante pp. 138, 145 @ 149). I may, by the bye, take here the opportunity to state that, the so-called Soma plant or the *Hum-shrub*, found in Kerman and said to be brought from this place for the *Hum juice*, is only a substitute and *not the genuine Vedic Soma*. (Vide ante pp. 112 @ 115).

To re-capitulate. Firstly then, we showed and proved from the *most ancient and genuine records*--the Rig-Veda--that the *foremost observation* of our Primitive Ancestors, after they were able to stand on their own legs, nay to think for themselves, or to appreciate and to admire, was in respect of *the fall of rain* from the clouds after thunder and lightning, on the Indus, or for the matter of that, in the region of the river Sarasvati. The fall of rain was naturally supposed to have been caused by Indra by means of his thunderbolt, *i.e.* lightning, or in the metaphorical language of our Rig-Vedic Bards, *by killing Vritra*. This exploit of Indra, therefore, was considered to be *his first heroic deed in the Land of the Seven Rivers*, as he had made the renowned *Seven Rivers of Âryāvarta* flow thereby. (*Vide ante pp. 97,98,99*). This, therefore, we indicated to be *the first clue* to the *Âryan Cradle in the Land of the Seven Rivers*. (*ante p. 100*). Secondly, we drew attention to another important fact, that the *next observation* on the part of our Primitive Ancestors, after that of the fall of rain, was that of *light* caused by the rise of the Dawn and the Sun, *near the river Vipâsh or Beas* in the region of the river Sarasvati. And, here, I may be allowed to state, that the creation of the *Dawn* and the *Sun* constituted, respectively, *the second and the third heroic deeds* of Indrā, *in the*

Land of the Seven Rivers. This we pronounced to be *the second clue* to the *Aryan Cradle in the Land of the Seven Rivers* (ante pp. 101,103).

Obviously, the dropping of water from the clouds and the appearance of light on the horizon, are the most engrossing phenomena of Nature ; and as these were *primarily observed by our Primitive Ancestors in the region of the river Sarasvatî* only, and nowhere else, nay neither in the Arctic, nor in any tract of Europe and Central Asia, they may certainly be said to afford us the right clues for ascertaining and determining *the Cradle of the Aryans in the Land of the Seven Rivers.* (*Vide* ante pp.97 @ 103).

Moreover, apart from the fact that our Primitiva Ancestors had seen *the first showers of rain and the first rays of light in the region of the Sarasvati or the Land of the Seven Rivers*, we also made manifest that Indra, who by his *heroic deeds* had *first made the waters flow* and then created *light for the Aryan man*, had *further provided him with land*, which evidently was *the Land of the Seven Rivers*, as it was *the Seven Rivers* that were made to flow by killing Vṛitra, for supplying water to him, viz. *the Aryan man.* (*Vide* ante pp.106,107,108,109).

We next showed that, even the river Sarasvatî, within whose regions all the aforesaid feats were executed by Indra, had, like him (Indra),

provided *the Aryan man* and the *sacrificer*, with *water and land in her own regions*. Nay, she as well as Indra had also given him (the Aryan man) every possible opportunity to extend his sacrifices within and beyond the confines of *the renowned Seven Rivers*, and spread his colonial Empire *beyond the limits of this his Cradle Land*, to the East and the West, the North and the South. (*Vide supra pp. 106, 143, 144 ; infra p. 165*).

And lastly, we showed, after placing before the Reader all the requisite particulars, how *the Soma-plant* as also *the Soma-sacrifice* were *very important*, not to say *legitimate* factors, in determining *our Cradle in Âryâvarta*, or even in serving as *a third clue* to the fact of our having been *autochthones*, and *not immigrants or foreigners*, in *the Land of the Seven Rivers* ; especially, as *the Soma-plant*—(i. e. *the genuine Soma* that was used by our Rig-Vedic Fore-fathers)—*was indigenous in this Land of the Seven Rivers*, and *was not at all exotic*, as it *grew nowhere else*—(ante pp. 136, 137, 138).

Obviously, it was the *suprious Soma* that formerly grew, or even now grows, in Irân or Pêrsia ; and it *was used*, or *is being now utilised*, as only *a substitute* for *the genuine Âryavartic Soma*, as the latter was not, and is not even now, available in Irân (ante pp. 112 @ 115).

I need hardly say that, I have endeavoured to prove this, by quoting chapter and verse, not only from the Rig-Veda—the *most genuine, ancient, and extremely reliable document in the world*,—but also from other authentic sources and even independent Avestic testimony (ante pp. 111 @ 115, 119, 120, 139 @ 142, 152, 153, 155, 157); by pointing out further, how the *Soma-juice*, required for the *Soma-sacrifice* in the land of continuous long nights, was constantly used to strengthen Indra in his fight with the powers of darkness (ante pp 138, 156); and by even showing by means of Vedic evidence, how *Centres of trade were maintained*, and *regular traffic established* for transportation abroad of the genuine *Soma-plant* grown in Âryâvarta, or for carrying it from this Country to our remotest Arctic Colonies, or elsewhere, during the Vedic period. (*Vide* ante pp. 145 @ 148.)

Chapter VII.

The Region of the River Sarasvati, the Aryan Cradle.

The river Sarasvati is certainly the most important in the Vedic mythology. Firstly, for the reason, that in point of *sanctity*, she claims and occupies the foremost rank, and secondly, because, this *sanctity* has had its *origin* in the fact, that *her Region* has been supposed to be *the scene of Creation*, and *the spot where life or vitality had first commenced* (*vide ante pp. 21, 24, 25. 26, 27, 28*).

Moreover, the region of the river Sarasvati, or for the matter of that Âryāvarta or India Proper,—was also *the Aryan Cradle*. Since, our ancestors of the Tertiary period, as would be shown later on, and even their fore-fathers of hoary antiquity, nay, the first parents and Primitive fore-fathers of the whole Aryan race, were *born here*, were nourished *here*, and had even handed down to their illustrious descendants and to posterity, all sorts of ancient traditions of their times, and of the still more ancient *past of the Land of the Seven Rivers*, nay, even of the region of the *most sacred river Sarasvati*, who was the Vritra-slayer (...सरस्वती घोरा...वृत्र-हन्त्री.....VI. 61, 7), and, as such, *the first giver*

of rain-showers along with Indra, to our Âryan Progenitors (*vide ante pp.* 21, 100).

It seems that our ancestors of olden times have bequeathed to us an invaluable *legacy*, which, to say the least, is simply a mine of inexhaustible wealth, containing as it does, exceedingly rich information on countless subjects. I need, here, hardly say, that the legacy is the Rig-Veda, and here it is, that our researches are likely to be crowned with success, as the mine will open valuable shafts, and the seams will yield the finest particles of gold sought for, of unsurpassed brilliancy.

It is obvious that, since, even Nature had, as we have been led to believe from Vedic and geological evidence, (*vide my work The Vedic Fathers of Geology pp.* 100,35, et seque, and ante *pp.* 24-28), commenced her work of the Creation of *vitality* on the banks, or in the region, of the river Sarasvatî, it would, I think, be but proper to follow *her* in the wake, as a *sure and safe guide*. We have already seen that the region of the Sarasvatî was *the scene of creation and of vitality*, and according to our Vedic geologists, it was *there* that life had first begun (*ante pp.* 24-28). Gradually, however, there were countless evolutions in the phases of life, till Man, the crowning piece of creation appeared on the scene. The Sarasvatî, therefore, had, *after his advent*, to pro-

vide him with *lands for his habitation*, protection, and his well-being, nay, for his prosperity besides. Naturally enough, therefore, he of the *Humankind*, or at any rate of the *Aryan Mankind*, having been first born in the region of the river Sarasvatî, *where life itself had first originated* (त्वे विश्वा सरस्वति श्रितायूंषि देव्याम् । Rig-Veda II. 41. 17), she (the Sarasvatî), the first mother of Mankind, or at any rate of the whole Aryan race, having given him birth in the land of Âryâvarta, *had to find out, and therefore did actually find out and secure lands for him—her child—in this very country of his birth*. For, says the Rik, “And thou (Sarasvatî) hast obtained lands for men.” उत क्षितिभ्योऽवनीरविदः । Rig-Veda VI. 61-3). Consequently, she seems to have been described in the Rig-Veda, and very rightly too, *as one who had found out and secured lands (अवनीरविदः) for Mankind (क्षितिभ्यो)*. This, therefore, among other reasons, which we shall presently show, indicates that *Âryâvarta was the Cradle of the Aryans*, if not of Mankind as well.

We have thus seen, so far, that the river Sarasvatî had given *us in her own region* not only *life* (आयूंषि R. V. II, 41.17), *but also land* for our *habitation* and protection (अवनीः R. V. VI, 61.3), and even water (विषम्...R. V. VI. 61.3) or rather *nourishment* (of milk-like water) for the susten-

ance of life (पयसा R. V. VI. 61. 14). And evidently, it was for this reason that she was addressed as *the best of Mothers* (अंवितमे), *the best of Rivers* (नदीतमे), and *the best of Goddesses* (देवितमे), in the Rig-Veda (II. 41. 16). But, more than this, the river Sarasvati appears even to have been solicited, *never to refuse her milk to us*—her children (सरस्वति...पयसा मा न आधक् । R. V. VI. 61. 14). Nay, she seems to have been verily asked with earnestness, to give us glorious treasures, and to kindly condescend to accept our attachment and obedience to her. In like manner, she was also requested to be graciously pleased to confer *the favour of treating us with kindness and not with contempt*, and *never allow us to suffer separation, or to go away from her, to distant climes*. I give here below the original in full, as it will certainly repay perusal.

सरस्वत्यभिन्नो नोपि वस्यो मा पस्फरीः पयसा
मा न आधक् ।

जुषस्व नः सरस्या वेद्या च मा त्वत्क्षेत्राण्यरणा-
नि गन्म ॥ १४ ॥

(Rig-Veda VI. 61. 14).

Griffith renders this into English as follows:—"Guide us, Sarasvati, to glorious treasures, refuse us not thy milk, nor spurn us from thee. Gladly accept our friendship and obe-

dience, let us not go from thee to distant countries.”¹

And all this importunity and pressing solicitations apparently seem to be for no other purpose than for propitiating the most sacred river Sarasvatî, and thus securing her affection. Because, our Vedic ancestors had loved her very tenderly, and had even extreme regard and kindly feelings for her. Since, in this respect, she undoubtedly stands *pre-eminently supreme*, and by far *the first even amongst the most beloved and the far-famed Seven Rivers*, known as सप्तसिंधवः¹. Because, even the very words of the Rig-Vedic Rishis, falling as they do from their own lips, amply prove the fact, as they say, उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या मृत ॥ “Yea, she most dear amid dear streams, Seven-sistered, graciously inclined Sarasvatî has earned our praise.” (Griffith, Rig-Veda VI, 61. 10),

1. This indicates our inborn love and innate affection for the Sarasvatî, in such a way, that *the very idea of separation from her*, and the thought of going away from her to distant lands, which evidently would cause separation, was *unbearable* to our *Primitive Ancestors* and our Vedic Fore-fathers. Obviously, *all lands beyond her Region* which also included *the Land of the Seven Rivers*, as the Sarasvatî was one of these Seven Sister rivers:—(उत नः प्रिया प्रियासु सप्तस्वसा सरस्वती R. V. VI. 61. 10 ; स्वसुरम्या ऋतावरी । R. V. VI. 61. 9 ; सरस्वती सप्तथी सिंधूमाता । R. V. VII. 36. 6), were deemed to be *distant* and foreign. (Manu II, 23 ; ante p. 80.)

Obviously, this feeling of deep reverence, high esteem, and great pride in respect of the Sarasvatî, on the part of *our Primitive Ancestors*, seems to have been from the fact that they were perfectly cognizant of all *the oldest traditions associated with her name, her hoary antiquity, her divinity, sanctity, and purity*; and it was evidently for this reason, that she appears to have been designated, as we have seen before, *the Greatest of Mothers* (अंबितमे), *the best of Rivers* (नदीतमे), and *the Highest of Godlesses* (देवितमे सरस्वाति । R. V. II. 41. 16), nay, even deemed to be *the very region of the origin of vitality* (त्वे विश्वा सरस्वाति श्रितायूंषि देव्याम् । R. V. II. 41. 17 ; *vide ante pp. 24 @ 28*).

Surely, one may very easily mark this spontaneous flow of the tenderest of feelings, of the altogether unaffected love, and of the highest regard for the river Sarasvatî, emanating as it does from our Tertiary ancestors at every step, whenever she happens to be addressed, or even when her very name is mentioned. I would, therefore, humbly venture to ask the Reader to give due consideration to *this* matter, and see whether, if we were, as has been supposed by some under a mistaken notion, really foreigners in Âryāvarta or *the Land of the Renowned Seven Rivers*—then, is it I ask, possible to feel so much, nay, so very tenderly, and

even so keenly, for this small stream of the Sarasvati, which is not only far away from the Great Asiatic Plateaux, (from which by the bye, it has been *erroneously imagined*, we immigrated into India), but far away even from the North-Western Frontier or the passes of the Hindukush, and immeasurably so from Central Asia, or the Continent of Europe, or the Arctic Regions, the equally *erroneously supposed Cradles* of the *Âryans*.

In fact, the river Sarasvati was deemed holy, simply on account of the fact, that *hers was the region, where life had first commenced* (*vide ante p. 24*);—the region, that was supposed to be *the scene of creation* (*ante p. 77*); the region, that presented us with a *home-grown Poetry, home-grown Religion, home-grown Literature, and home-grown Civilization*, surrounded by the choicest, the richest, and the loveliest scenery, all its own ; nay, the region that seems to have been strongly protected from foreign inroads even by Nature herself, by the well-defined permanent boundaries on all sides: viz. the highest *Mountain Ramparts of the Snowy Himalayas to the North, the Vindhyan Ranges to the South, and the Eastern and the Western Oceans to the East and the West*.

**Mention of the River Sarasvati, first
and before all, with the greatest
respect and affection.**

It was evidently for this reason that very honourable mention seems to have been made, and affectionately reverential notice appears to have been taken, of the river Sarasvatī, in the very beginning and even in the earlier portions of the Rig-Veda (I. 3.10,11,12; I. 164. 49 ; II. 30. 8; II. 41.16,17; &c.), notwithstanding the patent fact that she, far away from India's Western Frontier, is not only a small river, but runs in the Central part, or rather forms the Western boundary of the Central Region of Northern India, better known as the मध्यदेश and tersely defined by Manu, our great Law-giver, as follows : हिमवद्भिर्ध्ययोर्मध्यं यत्प्राग्विनशान् दपि । प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः ॥ (II. 21). Nay, even the sanctity of the river Sarasvatī appears to have been very scrupulously announced, *first and before all*, in the Rig-Veda (पावका नः सरस्वती.....R. V. I. 3. 10). While, elsewhere, she has been declared to be *the terrible destroyer of the cloud-Serpent-Vritra* (सरस्वती घोरा..... । वृत्रघ्नी...R. V. VI. 67. 7), and as such, *one* who had made the beneficent showers of water, flow *for the man* (विषमेभ्यो अस्त्रवः R. V. VI. 61. 3). But, more than this, she is said to have even *procured for, and given land to him* (उतक्षितिभ्यो ज्वनी-

रविन्दः R V. VI. 61. 3), and her *suckling breast*—or rather her watery bed—has been described as *the exhaustless spring of pleasure, the feeder of the choicest things, the giver of wealth, &c.*, in the following verse:—

यस्ते स्तनः शशयो यो मयाभूर्येन विश्वा पुष्यसि
वायार्ण
यो रत्नधा वसुविद्यः सुदत्रः सरस्वाति धातवे कः
(ऋ० वे० १-१६४. ४९).

But, this is not the only, or, as some may very naturally suppose, the solitary instance, in which the river Sarasvatī or her region has been so prominently mentioned, *first* and before every thing else, by our Rig-Vedic Fore-fathers, according to their own personal experience, or at any rate, in accordance with the traditional impressions received by them from *our Primitive Ancestors*. For, it appears that *the region* of the river Sarasvatī was probably *the theatre of all activities*, and *the Centre* from which our Colonies had radiated in all directions. Or, rather, it was the starting-point from which our ancestors of yore had extended first *to the East* and then to the *West*, as also to the *North* and the *South*, thus spreading themselves *beyond all foes*, and *beyond the regions of the other sisters of the river Sarasvatī*, viz. *the world-renowned Seven Rivers* of Âryāvarta, including herself. And all this seems to have been fully borne out by the Rig-Vedic evidence, which, therefore, we intend to produce presently, and exhibit it to the Reader for corroboration of facts.

Our first movement or migration to the East of the River Sarasvatî.

Having been born in the region of the river Sarasvatî as stated before (ante p. 165), the first movement or emigration of our *Primitive Ancestors* was to the *East* of this river, and as our hoary fore-fathers were *Sacrifice-loving Âryans*, all the paraphernalia of sacrifice had naturally accompanied them *there*, as also to regions to the West of the river Sarasvatî, where they had subsequently gone from their *first Colonies to the East* of the river Sarasvatî, that were then established as far as the river Sadâ-Nîrá, which river, however, they (our hoary Fore-fathers) did not then cross, owing to the tracts beyond the river having been extremely damp, marshy, unhealthy, as also uninhabitable, and the nature of the climate thereof inhospitable. (*Vide* below Chapter XII, *Agni*).

In fact, *the most ancient* and extremely *reliable evidence* is found in the Rig-Veda, and this tells us that the sacred river—the *Sarasvatî*—was not only *the region of the Origin of vitality* (त्वे विश्वा सरस्वति श्रितायूंषि देव्याम् । R. V. II. 41. 17 ; ante pp. 21 @ 28), but that she was also *the Mother of mothers* (अं वितमे R. V. II. 41. 16) that had given *land* (अवनीरविन्दः R. V. VI. 61. 3) and *milk* (पयसा...R. V. VI. 61.14)

to men of the land, viz. the Aryans—(क्षितिभ्यो...R. V. VI. 61. 3); that she was even requested never to refuse this nourishment of her milk (that is, water) to us (सरस्वति...पयसा मा न आ धक् । R. V. VI. 61. 14); that it was from the region of this river—Our Home and Cradle—that our Primitive Ancestors had emigrated to distant lands beyond the Seven Rivers and had gone beyond all foes through the favour of the Sarasvatî (सा नो विश्वा अतिद्विषः स्वसृरन्या ऋतावरी । अतन्...R. V. VI. 61. 9); that it was from this pivot that we had spread ourselves in all directions and had extended our Colonies to the East and the West, the North and the South, with a request to Indra, to enable us to carry our victorious arms to all the regions of the globe—East and West, North and South—and hoist our flag there, after destruction of all our enemies (अप प्राच इन्द्र विश्वा अमित्रानपापाचो अभिभूते नुदस्व अपोदीचो अपशूराधरा च... । R. V. X. 131. 1); that it was from this region of the Sarasvatî, that our Primitive Fore-fathers had emigrated, with the Sacrificial Fire, first to the East of the river Sarasvatî (अग्ने...त्वा पूर्वमनयन्...R. V. I. 31. 4), as far as, and even beyond, the river Sadâ nîrâ; and that this, the then remote part of the East, where they had for the first time emigrated and established colonies, having been found very damp, unhealthy, and as such of inhospitable character, (because, the tract was not burnt by

fire, vide below p. 177, Shata-Patha-Brâhmaṇam, I. 4. 1. 10), they had to return to the West of these Colonies, viz. to the banks of the Sarasvatî (आसपरं पुनः। R. V. I. 31. 4), of which a synoptical view with a few details will be found in the Rig-Veda, presently.

Moreover, even in another place (Rig-Veda IV. 15. 4), Agni (*Fire*) is said to have been *kindled in the East* (पुरी), in the house of Srinjaya (अयं यः सृजये...समिध्यते। ऋ० वे० ४. १५. ४), by Devavâta and Devashravas—the two sons of Bharata—(अमंथिष्ठां भारता रेवदग्निं देववातः सुदक्षं। ऋ० वे० ३. २३. २ ; दशक्षिपः पूर्व्यं सीमजीजनत्...। ३. २३. ३). And the *Eastern spot* where Agni was thus born, or was first kindled, seems to have been the region of the rivers Sarasvatî, Drishadvatî, and Âpayâ, as express mention is made of these very rivers in the Rig-Veda (III. 23. 4), in respect of the place where he was set...

नि त्वा दधे वर आपृथिव्या इच्छायास्पदे सुदिनत्वे
अह्नाम्।

दृपद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दि-
दीहि ॥ ४ ॥
(ऋ० वे० ३. २३. ४).

“He (Devavâta), on an auspicious day, set thee in the Earth’s most lovely station in Ilâ’s place, in the region of the rivers—the Drishadvatî, the Âpayâ, and the Sarasvatî. Shine, therefore, O Agni, with lustre.”

All this, therefore, is certainly consistent with what has already been said in respect of *our Origin in the Region* of the most sacred river—the Sarasvatī,—and in regard to *the Aryan Cradle in Âryāvarta* or the Land of the Seven Rivers (सप्तसिंधवः).

Thus, while on the one hand, the oldest document in the world—the Rig-Veda—informs us of our *first* emigration from *the Aryan Cradle*, viz. from the *region* of the river Sarasvatī, to the East, the Shata-Patha-Brâhmaṇa, on the other hand, confirms this view, corroborates the fact, and gives us requisite details in respect of our *first settlements* in, and emigration to the East of, the tract beyond the Sadâ Nîrâ river, which being very important *from the traditional, historical, and research-point of view*, I make no apology to place before the Reader a few extracts from the Original Sanskrit text, with its English translation:—

विदेघो ह माथवो ऽग्निं वैश्वानरं मुखे बभार । ...
 अथाऽस्य वृतकीतत्रिव ... सो (ऽग्निः) ऽस्य (विदेघ
 माथवस्य) मुखान्निष्पेदे । स इमां पृथिवीं प्रापाथः । तर्हि
 विदेघो माथव आस सरस्वत्याम् । सतत एव प्राङ्दह-
 न्नीयायेमां पृथिवीम् । तं गीतमश्च रङ्गणो विदेघश्च
 माथवः पश्चाद्दहन्तमन्वीयतुः । स इमाः सर्वा नदीरति-
 ददाह । सदानीरेत्युत्तराङ्गिरेर्निर्धावति । तां ह एव नाति-
 ददाह । तां ह स्म तां पुरा ब्राह्मणा न तरन्ति । अनतिदग्धा
 ऽग्निना वैश्वानरेणेति । तत एतर्हि प्राचीनं बहवो ब्राह्मणाः ।

तद्ध अक्षेत्रतरमिव आस स्वावितरमिवास्वादितिग्निना
वैश्वानरेणोति । तदुह एतर्हि क्षेत्रमिव ब्राह्मणा उ हि
नूनमेतद् यज्ञैरसिष्विदन् । सा ऽपि जघन्ये नैदाधे सीम-
वैव कोपयति तावच्छीता ऽनातिदग्धा ह्यग्निना वैश्वान-
नरेण । स होवाच विदेघो माथवः क्वाहं भवामीति । अत
एव ते प्राचीनं भुवनमितिहोवाच । सैषा ऽप्येतर्हि कोसल-
विदेहानां मर्यादा । (शतपथब्राह्मणम् । १. ४. १. १०)

“Videgha the Mathava bore Agni Vaisvānara in his mouth.....When, immediately on the mention of butter (ghrita), Agni Vaisvānara flashed forth from his mouth ; he could not restrain him, so he issued from his mouth, and then fell down to this earth. Videgha the Māthava was then on (or in) the Sarasvatī. (Agni) then traversed this earth, burning towards the East. Gotama Rahûgana¹ and Videgha the Māthava followed after him as he burned onward. He burnt across all these rivers ; but he did not burn across the Sadâ Nîrá, which descends from the northern mountain (the Himālaya) The Brāhmins formerly did not use to cross this river, because it had not been burnt across, by Agni Vaisvānara. But, now, many Brāhmins (live)

1 For, Gotama Rahûgana was the priest of Videgha the Māthava, as mentioned in the Shata Patra Brāhmana (तस्यगोतमो रहुगण ऋषिः पुरोहित आस । श० प० ब्रा० १.८.१, १०). In the Rig-Veda also, we find Gotama Rahûganas praising Agni and oft singing his lauds. (अग्नेचामरहुगणा अग्नये मधुमद्वचः । छुम्नैरभिप्रगोतुमः ॥ ऋ० वे० १-७८-५). The verses uttered by Gotama Rahûgana will be found in the Rig-Veda. (V. 26.2 ; V. 26.3, VII. 44.16).

to the East of it. It used to be uninhabitable and swampy, being untasted by Agni Vaiśvānara. It is now, however, habitable; for Brāhmanas have caused it to be tasted by sacrifices. In the end of summer, this river is, as it were, incensed, being still cold, not having been burnt across, by Agni Vaiśvānara. Videgha the Mathava spake: 'where shall I abide'? [Agni] replied, 'Thy abode (shall be) to the east of this (river).' This stream is even now the boundary of the Kosalas and Videhas; for, they are Máthavas." (Muir's Original Sanskrit Texts. Vol. II. pp 402,403. Edition 1871).

From these quotations, it will easily be perceived that before Agni (Fire) was taken from the Sarasvatī to the Further East, viz. to the Sadā Nirā River and even beyond it, the same (that is, Agni) was in *the region* of the river Sarasvatī, as it was originally the place of its birth. Since, vitality having commenced on the banks or in the region of this river, all life had its origin in it, and fire too was first kindled there (*Vide ante pp. 174, 175*). Evidently, our first emigration began Eastward from this region (that is, of the river Sarasvatī), to Behar and Bengal, and this might, with good reason, be said to be the real beginning of the spread of our Colonies, and the extension of our settlements abroad, nay, even beyond the river Sadā.

Nîrâ subsequently, and later on, beyond Âryâvarta also (*Vide ante pp. 142,143,155,156 ;* and below Chapter XII. *Agni*).

It was on this account that the Shata Patha Brâhmana hath said that "the Videgha Máthava was *then* on the river Sarasvatî, that is, before Agni (Fire) was taken to the East of this river (तर्हि विदेघो माथव आस सरस्वत्याम् । ३० प० ब्रा० १-४-१.१०); that after leaving the region of the river Sarasvatî, it traversed this Earth, burning towards the East" (सतत एव प्राङ् दहन्नभियायेमां पृथिवीम् । ३० प० ब्रा०); and that when owing to climatic considerations and the inhospitable nature of the region to the Farther East, it was found that our *settlements* and *colonies* which had emigrated, along with the Sacrificial Fire from the Âryâvartic Cradle or the region of the Sarasvatî to the East (अग्ने...त्वा पूर्वमनयन् ।... R. V. I. 31.4), could no more thrive there, it was resolved to leave, (in this *our* Eastern colony beyond the Sadâ Nîrâ river), only a few men from amongst our colonists for further trial, and return the rest to the West (अपरं पुनः । R. V. I. 31.4).

I may here venture to state further, that the skeleton of all these very important facts appears in the Rig-Veda itself, while the Shata Patha Brâhmana presents it in its original form, makes it stand with its traditional import,

invests it with flesh and blood, infuses life into it, gives it its *real significance* and *historical value*, restores the almost forgotten past, and thus seems to have done but signal service to the cause of history. For, without an explanation and without a proper guide, it was not easy to understand what the text of the Rig-Veda, quoted herein before (ante pp 174, 176), really meant. The Shata Patha Bráhmaṇa, therefore, has come to our aid, and explained so much of it, as really required an explanation.

Besides, even in the Rig-Veda (III.33; X. 75.5,6), the direction of our march and the line of our observation, seem obviously *from the East to the West*, as we find Rishi Vishvámitra (कुशिकस्य सनुः R. V. III 33,5), the Purohit or Family Priest of king Sudás *going* to the country beyond the Indus, *from* the river Sarasvatī, which appears to have been first mentioned in the Rig-Veda (I. 3.10) with great reverence (पावकानः सरस्वती), and was, during Vedic times, *the seat of Sacrifices* and the established place where *Sacrificial Sessions* were always held (ऋषयो वै सरस्वत्यां सत्रमासत। Ait. Br. I. 19; मांध्यमोः सरस्वत्यां सत्रमासत। Kaush. Br. XII. 3). He had, therefore, come to the confluence of the rivers Vipâsh (Beeas) and Shutudri (Sutledge) [विपाद् शुतुद्रि.....R. V. III. 33.1; अन्या वामन्यामप्येति

शुभ्रे । R. V. III. 33.2], and wanted to cross them¹ and the Indus' (अज्छा सिंधुं मातृतमामयासं विपाश-मुर्वीसुभगमगन्म । R. V. III. 33. 3). This accordingly was done, as the rivers had become fordable, after listening to the prayers of Vishvámitra (आ ते कारो जृणुवाम वचांसि ययाथ दूरादनसा रथेन । R. V. III. 33. 10), who had come with the warrior host—the Bharatas—in cart and chariots, and had, therefore, supplicated the rivers to give passage to them all (रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहुर्तमेवैः । R. V. III. 33. 5 ; ओ पु स्वसारः कारवे जृणोत ययौ वो दूरादनसा रथेन । नि पु नमध्वं भवता सुपारा अधो अक्षाः सिंधवः स्तोत्याभिः ॥ R. V. III. 33. 9); ante *pp.* 68 @ 71).

1. The rivers directly referred to in the hymn (R. V. III. 33) evidently seem to be the Shutudri (Sutledge), the Vipāsh (Beas), and the Sindhu (R. V. III. 33. 1; III. 33. 3), although after crossing the confluence, other rivers of the Panjab are also met in the way, before coming to the Indus.

In R. V. III. 33. 3, Sāyana takes सिंधुं not as denoting the Indus, but supposes it to be an epithet of Shutudri, meaning *नवन्ती* or flowing. The use of the plural number, however, in the text of the subsequent verses (*viz.* वयम्, पिन्वमानाः, चरन्तीः, नद्यः in verse 4; रमध्वं, ऋतावरीः, in verse 5; अस्मौ, नदीनाम्, वयं, यामः, in verse 6; स्वसारः, जृणोत, नमध्वं, in verse 9; जृणुवामा in verse 10; and नदीनां, प्रपिन्वध्वम्, इपयन्तीः, सुराधा, पुणध्वं as also यातः in verse 12.); having created new difficulty, Sāyana has endeavoured to explain it away, by saying that the plural is used for the dual, in token of respect:—(द्वयोर्वहुवचनं पूजार्थम्). But, there appears no need, whatever for this. For, there is the express mention of the three rivers, *viz.* the Sutledge (शुतुद्री), the Beas (विपाश), and the Indus (सिंधुः); and the plural was purposely used to denote these three rivers.

Thus, the Bharatas, our Indo-Aryan ancestors, had crossed these rivers (अतारिषुर्भरताः... R. V. III. 33. 12), and *their direction of march was evidently from East to West*; that is, *from the river Sarasvati*, (where Vishvâmitra—the family priest of king Sudas—was loaded with sacrificial riches), *to some place beyond the Indus*.

Moreover, apart from the evidence cited heretofore (ante pp.16–180), Rig-Veda (III. 53. 11) also seems to lend countenance to the view, that our Colonies and conquests extended from the region of the river Sarasvati, first to the East of it (प्राक्), then to the West (अपाक्), and after that to the North (उदक्). For, we find that the poet Vishvâmitra has actually asked his sons and descendants—the Kshikhas—to be attentive (कुशिकाश्चेतयध्वम्), to let go (उपप्रेत) the horse of King Sudâs for wealth, power, and conquests, and thus enable him (the King) to destroy the enemy in the *East*, the *West*, and the *North* (अश्वं प्रमुञ्चता सुदासः । राजा वृत्रं जघनत् प्रागपागुदगथा..... R. V. III. 53. 11). Besides, Rig-Veda (X. 131. 1) also indicates the direction of our victorious arms first to the *East of the region of the river Sarasvati*, and then to the *West, North, and South*, in turn (*vide ante p.143*) ; and the mention of the rivers of Âryâvarta in the Rig-Veda (X. 75. 5, 6), commencing from the Ganges in the East, and end-

ing with the Kubhâ, the Gomati, the Krumu, &c., in the West, equally proves *the direction of our march and the line of our observation from the East to the West, beyond the Land of the Seven Rivers (vide ante pp. 68 @ 72).*

Thus, it will be observed, that this, among other reasons, of which I shall give details presently, constitutes *a clue* to our *Cradle* and the *Aryan Home in the region of the river Sarasvati*, and is an obvious *indication of the fact of our first emigration from it, Eastwards*; which, therefore, being of great moment and of the utmost importance, from a historical point of view, has naturally attracted the attention it deserved, of Western scholars. For, Muir in his observations on the Institutes of Manu (II. 17-22) says: "The manner in which these several countries, (viz. (1) Brahmâvarta, (2) Brahmarshi Desha, including (a) Kurukshetra, (b) Matsya, (c) Pâncâla, and (d) Saurâshtra, (3) Madhya Desha, and (4) Âryâvarta, are here successively introduced, seems to intimate that the Aryans proceeded gradually from the banks of the Sarasvati.....towards the East and the South"... (Muir's Original Sanskrit Texts, Vol. II. p. 401, second Edition 1871). While, Weber, another eminent scholar, having noticed the fact in the ShataPatha Brâhmana (I, 4. 1. 10), in respect of the *advance of the Brâhmins and*

the spread of their religious rites in an easterly direction from the banks of the Sarasvati, seems to have been instrumental in drawing the requisite attention of all scholars to the remarkable legend contained in it, in regard to Agni Vaishvânara (Fire), issuing out in the region of the river Sarasvati, traversing the earth thence, and burning it towards the east. (Vide Ind. Stud. I. 170.)

Both these scholars, however, erroneously maintain, with a few others, that the Aryans had their original home in the Central Asiatic Plateaux, (while, other Occidental scholars are even for the European Hypothesis and the Arctic Theory), arguing that from these early seats, the ancestors of the Perso-Aryans must have emigrated towards the South-West, those of the Indo-Aryans to the South-East, and the forefathers of the European nations to the West and the North ; that the Hindus or the Indo-Aryans had entered India as *foreigners*, from the North-West ; that after crossing the Hindukush, they had advanced step by step along the rivers of the Panjab ; and that after traversing this land of the five rivers, they had established themselves in the region of the Sarasvati.

In like manner, Professor Macdonell, too, considers the Indo-Aryans to be "*invaders*" of India, and as such *foreigners* in the *Land of the*

Seven Rivers. For, says he, "In the first place, the home of the Vedic tribes is revealed to us by the geographical data which the hymns yield. From these we may conclude with certainty that the Aryan invaders, after having descended into the plains, in all probability through the western passes of the Hindu Kush, had already occupied the north-western corner of India which is now called by the Persian name of Panjab, or "Land of Five Rivers." (Sanskrit *pancha*, five, and *âp*, water; *vide* Macdonell's History of Sanskrit Literature, p. 139, Edition 1900).

But, this Central Asian theory, as also the European hypothesis, and the Arctic question, have not the *least foundation*, and derive *no support* from any ancient authority or original testimony, either Vedic or Zendic. Since, even Muir, the stanch advocate of the Central Asian Theory, admits that, "so far as I know, none of the Sanskrit books, not even the most ancient, contain any distinct reference or allusion to the foreign origin of the Indians." (*Vide* Muir's Original Sanskrit Texts, Vol. II, p. 322. Second Edition 1871). The supposition, therefore, of the Aryan *immigration into* India, *erroneous* as it is, as would be presently shown, seems to have

1. It must, however, be borne in mind that, these are "interminable discussions known as the Aryan Controversy." (*Vide* the Imperial Gazetteer of India. Vol. I. p. 299. Edition 1907; ante p. 76 note b).

been advanced probably on the flimsy ground, that mention is made of the river Kabul or the Vedic Kubhâ, and also of the other rivers of the Panjab, in the celebrated verses of the Rig-Veda (X. 75. 5, 6). (*Vide ante pp. 69,70.*) But, with all deference to the Oriental and Occidental scholars of note, I should like here also, as I have done before, to invite the attention of the Reader to the *very important* and *yet ignored* fact, that the verses (Rig-Veda X. 75. 5, 6), on which the scholars rest their authority, make mention of all the rivers of Âryâvarta in succession, *commencing from the Ganges in the East to the Kubhâ in the West*. This, therefore, obviously indicates the line of acute observation *from East to West*, and shows moreover *the direction of march* of our Vedic Ancestors and Primitive Fore-fathers, *from East to West*, and certainly not *from West to East*, as expressed by Professor Weber and other scholars. (*Vide ante pp.68-72.*)

Turning to Max-Müller, we find him writing as follows in respect of the matter: "The main stream of the Aryan nations has always flowed towards the north-west. No historian can tell us by what impulse those adventurous nomads were driven on through towards the isles and shores of Europe.....At the first dawn of traditional history we see these Aryan tribes migrating across the snow of the Himâlaya,

southward toward the "Seven Rivers" (the Indus, the five rivers of the Panjab and the Sarasvati), and ever since India has been called their home." (History of Ancient Sanskrit Literature, pp. 12, 13, Edition 1859). While Muir alleges that, "The immigration of the Arians, the progenitors of the Brâhmanical Indians, into India from the north-west, is further rendered probable by the fact that the writers of the Vedic hymns appear to be most familiar with the countries lying in that direction, *i. e.*, with the north-western parts of India itself, as well as with the countries bordering on or beyond the Indus....." (Muir's O. S. T. II, 341). He further makes direct reference to the Rig-Veda, and in quoting Roth says, "On this point I borrow the following remarks from Professor Roth's work on the Literature and History of the Veda, p. 136:— 'The Sindhu (Indus) is well known and frequently celebrated in the hymns of the Rig-Veda, while at present I know of only one hymn in which the Ganges is mentioned, and that only in a subordinate capacity. This passage occurs in one of the hymns ascribed to Sindhukshit, son of Priyamedha (X. 75. 5), which is addressed to the Sindhu, 'the most copious of streams' (*apa-sam apastama*). The other rivers are solicited to regard graciously the praises of the poet, which are dedicated to the Sindhu." (Muir's Original Sanskrit Texts, Vol. II, p. 341. Se-

cond Edition, 1871). Moreover, Max-Müller has called the Hindus or rather the Indo-Aryans foreigners in the Land of the Seven Rivers, as he says that “the Aryans.....stepped as strangers into some of the happy fields, and valleys along the Indus or the Ganges.”.....(India. What can it teach us ? *p.* 101, Edition 1883). But, there certainly appears no evidence whatever, in respect of their having been *immigrants* in the Land of the Seven Rivers. On the contrary, the Vedic and Avestic testimony strongly corroborates and confirms our old, not to say hoary traditions, in respect of our having been *autochthonous* in Âryâvarta, or *the Land of the Seven Rivers*.

Now, the enumeration of the great river Ganges, to the *East* of Âryâvarta or *the Land of the Seven Rivers*, in R. V. X.75. 5, and the subsequent mention of all the rivers, step by step, to the *West* of it (*i. e.* the Ganges), in succession, *terminating in the western frontier river*—the Kubhâ or the the Kabul of Afganistan in R. V. X. 75. 5,6—indicates, beyond any manner of doubt, *the real direction of our march and the line of observation, from the East towards the West*. But, this fact seems to have been altogether ignored by many Oriental and Occidental scholars, or at any rate lightly set aside.

Probably, as already intimated (*ante pp.* 71,185), the mention of the rivers Kubhâ, Gomati, Krumu, and others in (R. V. X. 75. 6), has been supposed by these scholars to lend countenance to their view in respect of the Indo-Aryans having been foreigners in Âryâvarta, and come from the passes of the Hindu Kush. But, all this, is certainly *no sure and safe guide* for determining our *foreign origin*, or our *immigration into the Land of the Seven Rivers*, in the face of weighty evidence and well established traditions, handed down by *our Primitive Ancestors* of hoary antiquity, proving the fact of our having been *autochthonous* in India.

There are, moreover, some other points which are most important, and as such must not be forgotten, nor lost sight of, nor even ignored. These, therefore, I venture to place before the Reader for due consideration. In the first place, if our *Primitive Ancestors* were really *foreigners* or *immigrants* in the land of the Seven Rivers, as has been *erroneously* supposed by some, they must certainly have met with, even at the beginning, nay at the very threshold of India and before crossing its frontier, the stupendous Himâlayan Chain and the river Kubhâ of the Vedic times, or the modern Kabul. Evidently, such barriers having had to be crossed just at the commencement, as also the great Indus

before entering the interior of Âryāvarta, and approaching the most sacred river Sarasvati, which, as stated in the Encyclopædia Britannica (Vol. I, p. 579, Edition 9th), "leaves the Himâlayas to the west of the Jamna, passes close to Thaneshwar in the Panjab, and loses itself in the sands of Sirhind, 400 miles north-west of Allahabad," it is in the very nature of things that these (viz. the Himalayas, the Kubhâ, the Indus, &c), should have been first described in the order of observation by our Rig-Vedic Rishis and would, naturally enough, have been so noticed by them, or at any rate reference made to them in some way or other, at the very outset, if at all they had passed these, while immigrating into the Land of the Seven Rivers.

But, astonishingly enough, quite the contrary appears to have been the case. For, leaving all these frontier boundaries aside, which seem to be extremely significant, and as such certainly too prominent to be omitted by these shrewd Brâhman Aryans, and the so-called *immigrants* and *strangers*, (*if at all our Primitive Ancestors were immigrants and strangers in the Land*, as erroneously supposed by some; and they undoubtedly were very acute observers of Nature and even of *her surroundings*), we find the Rig-Vedic Pcets addressing the river Sara--

svati first,¹ and almost in the beginning in R.V. I. 3. 10-12, when it but formed the Eastern boundary of *Pancha Nada* (पंचनद) or the Panjab, and the Western limit of *Madhya Desha* or the Central Region, with that *deep respect* and *affection*, which are only due to a *traditionally revered* and *extremely ancient river*, announcing with applause her *sanctity* (पावका R. V. I. 3. 10) and other *laudable qualities* (वाजिनीवती ।... धियावसुः R. V. I. 3. 10), thinking her to be an *inspirer of joyous hymns* and *pious pleasant feelings* (चोदयित्री सुनृतानां चेतन्ती सुमतीनां । R. V. I. 3. 11), and even going the length of calling her "*our own*" (नः सरस्वती R. V. I. 3. 10) ; thereby inculcating *the deep rooted idea* that the river *Sarasvati belonged to them only and to none else* ; establishing thereby *their exclusive claim on her* ; nay, thus enjoying the *privilege denied to others by Nature herself* ; and *debarring others from participation in her favours*. But, this is

1. Perhaps, here an argument would be advanced that, the Rig-Vedic hymns and verses have not been arranged in chronological order. But, although this is true, still the important Western Boundaries of the *Land of the Seven Rivers* do not at all appear anywhere in the Rig-Veda, to have been mentioned in a way to indicate the direction of march of our Ancestors from West to East. On the Contrary, the direction of our migrations, as shown before (*ante pp. 69, 71, 185*) seems to be from East to West, and proves, moreover, that we had emigrated from *Aryâcarta*, known during the Vedic times as the *Land of the Seven Rivers*.

not all. For, the very next verse (R. V. I. 3. 12) is still pregnant with greater significance, deeper meaning, and profounder expression of thought, as it conveys the idea that in addition to the purifying duty of the river Sarasvati (पावका नः सरस्वती...R. V. I. 3.10), 'she has had other most important functions to perform. In the execution of these, therefore, 'she floods her regions with water, nay fills them with light, and brightens them all with intellect and wisdom' (महो अर्णः सरस्वती प्रचेतयाति केतुना । धियो विश्वा विराजति ॥ R. V. I. 3. 12).

In fact, we observe, as regards the river Sarasvati, *that traditional familiarity of our Vedic Fore-fathers and of our Primitive Ancestors, that intimate acquaintance with her vast Region and its surroundings, that copious outburst of reverence in respect of her, that natural tenderness of feeling for her, and even that innate love and fond affection for her—their Mother, which no immigrants or foreigners in the Land of the Seven Rivers, could ever possibly feel or show, or even affect to show, in any way and under whatever circumstances, how-so-ever long their stay in the country might be.*

Besides, we have already seen that Manu, our great Law-Giver, also records the *oldest traditions of the Region lying between the two Divine Rivers—the Sarasvatī and the Drishadvatī—*

as having been *the God-created Region and the Scene of Creation* (*vide ante pp. 77 @ 82*), and *all these deep-rooted traditions* of great antiquity in regard to this region, obviously cluster round it and appear even in the Mahâ Bhârata. But, more than this, even before, and at the time of the Mahâ Bhârata, the idea having taken a deep root, had a firm hold on the Indian mind, that the region lying between the two divine rivers, *viz.* the Sarasvatî and the Drishadvatî, was *the only scene of creation*, as it was *the tract fashioned by God*. In fact, in the Mahâ Bhârata, it has been called *Brahmâvarta* (द्विनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते । म० भा० १४-११०-४४). Now, the expression god-created region, or *the tract fashioned by God*, appears to have had a very great significance, and it emphatically presents to us the *deep-rooted traditions of Our Aryan Cradle* having been in Brahmâvarta, and as such in Âryâvarta alone, and nowhere else. There is, moreover, another verse in the Mahâ Bhârata, which is also very interesting. For, this says that, "the region has its own *hoary traditions and customary usages*" (यस्मिन्देसे य आचारः पारंपर्य-क्रमागतः ।), handed down from age to age and transmitted from generation to generation, which, therefore, have been supposed to be *the only pure usages* (स सदाचार उच्यते । Mahâ Bhârata, XIV, 110. 45). But, above all, there is yet a third verse, and this is certainly pregnant with mean-

ing, in as much as it declares that the *Brahmarshi-Desha*, or for the matter of that *Âryāvarta*, is a *model region of discipline and order*, and that “from a Brahman born in that region, all men on earth (पृथिव्यां सर्वमानवाः ।) should receive *their lessons in their respective duties and responsibilities*,” (सकाशादग्रजन्मनः । स्वं चरित्रं च गृह्णीयुः । M. Bh. XIV. 110. 47). For easy reference, I herein below quote the verses from the *Mahā-Bhārata*, and these as also others seem, with a few variations, to have been repeated by Manu in (II. 17, 18, 20), for confirming the hoary traditions in respect of our Cradle in *Âryāvarta*.

सरस्वतीद्वयद्वयोर्देवनद्योर्धन्तरम् ।
 तद्देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥ ४४ ॥
 यस्मिन्देसे य आचारः पारंपर्यक्रमागतः ।
 वर्णानां सान्तरालानां स सदाचार उच्यते ॥ ४५ ॥
 एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
 स्वं चरित्रं च गृह्णीयुः पृथिव्यां सर्वमानवाः ॥ ४७ ॥
 (श्रीमन्महाभारते अ० ११०).

(The South Indian Texts Edition.)

Apart from this, we must never lose sight of the fact, that the expression in the Code of Manu (II. 23) that, “*the Country of the barbarians or the Mlechhas is altogether different*” (from *Âryāvarta* : स्लेच्छदेशस्त्वतः परः ॥ म० स्मृ० २. २३), has certainly the *significance all its own*.

Nay, it even bears the stamp of the *hoary antiquity* of the Rig-Veda, as Āryāvarta (आर्यावर्तं प्रचक्षते) referred to in the Code (II. 22) is said by Kulluka—the Commentator—to be *the Country of the Aryas, where they were born, are ever born, and will be born over and over again.* (आर्या अत्रावर्तन्ते पुनः पुनरुद्भवन्तीत्यार्यावर्तः । *vide* Manu's Code and Kulluka's Commentary ; II. 22). Moreover, the region of the river Sarasvatī seems to have been declared as *the Region of God* (तं देवनिर्मितं देशं ।...म० स्मृ० २. १७), or *the scene of Creation*, just as the Rig-Veda had announced the Region of the river Sarasvatī to be *the God-fashioned tract* (योनिं देवकृतं .R. V. III. 33. 4) and to be one, where there was the *Origin of vitality*, or where life had first commenced (त्वे विश्वा सरस्वति श्रितायूंषि देव्यां । R. V. II. 41. 17 ; *vide ante pp.* 24 @ 26).

If, therefore, our *Primitive Ancestors* or even our *Vedic Fore-fathers* had really *invaded* this *Land of the Seven Rivers*, had they, as *foreigners*, acquired it by force of arms, or had they thus *subjugated* it and brought its people under their yoke as conquerors, the circumstance would have, by all means, been certainly recorded with *supreme pride and pre-eminence*, nay, with much *pomp and pleasure*. Besides, if this invasion had really occurred, as a matter of fact, it would, in all probability, have been mentioned

with extreme national glorification, and even alluded to, in some triumphant way or other, in the ancient literature of the Country. But, no such thing having ever happened, *not the least tradition of the kind, nor the slightest reminiscence, nor the remotest trace has been found any where*, either in our Vedic scriptures or our colossal Sanskrit Literature, and even in the Avestic works or elsewhere.

Now, turning to the Vedic authority for a while, it seems that there is an intimate relation, nay, even an inseparable connection between Soma and Soma Sacrifice, Indra and Vritra, the Dawn and the Sun, the Aryans and Âryāvarta or the Land of the Seven Rivers. Of these, Âryāvarta appears pre-eminently to be *the Cradle of all*, at any rate *the primitive scene*; where, our Rig-Vedic ancestors and even their *Primitive fore-fathers* had seen Soma grown on the Himālayan Mountain, well watered and nourished by Parjanya or Rain, (as if in the capacity of Father-पर्जन्यः पिता सोमस्य R. V. IX. 82. 3); where only, and in no other region, the splendour and refulgence of the Dawn had first appeared to them on the horizon of the *Vipāsh viz.* the modern river Beas; where, the brilliancy of the Dawn had subsequently vanished, and was seen absorbed by the dazzling light of the Sun; where, *the showers of rain* were observed

for the *first time* dropping from the clouds, represented as Vritra, lying on the Indus, after these were rent asunder by Lightning represented by Indra's वज्र or thunderbolt, in the Land of the Seven Rivers : where, our ancestors had performed sacrifices and continued their sacrificial sessions, which at times having been disturbed by outsiders, or even by our own kith and kin, such as the Zoroastrians, Indra was supplicated to give his aid to the Aryan progeny of the Land of the Seven Rivers, especially as he always defended his Arya worshippers in all conflicts, nay, even punished those who were non-sacrificers and were beyond the pale of our faith (इन्द्रः समस्तु यजमानमार्यप्रावत्...R. V. I. 130. 8). Thus, the whole thing appears to have been most splendidly and beautifully depicted in very lively colours, in the metaphorically terse language of the Rig-Veda. (*Vide supra pp. 132,99,102,105,79,107-109,126-128,131*).

Accordingly, it appears that our Rig-Vedic Rishis had but *traditionally* received the *first impressions* of our progenitors in respect of their *Cradle in the Land of the Seven Rivers*, and they had simply disburdened themselves by giving them an expression and a form of speech. They thus, have bequeathed to us the richest legacy, the Mankind could receive, as it forms but a *true* and a *brilliant record* of our *first words*, an *authentic source* of our *first impressions*, and the *fountain-head* of our *genuine history*, commencing even from our *Cradle*, viz. the Region of the river Sarasvatī.

Chapter VIII.

The Hapta Hendu (*i. e.* सप्तसिंधवः)

AND

THE AVESTIC TESTIMONY.

In regard to the Aryan Cradle in Aryavarta.

The Perso-Aryans having been the kith and kin, nay, the very descendants of our *Primitive Ancestors*—the Indo-Aryans—were, like them, *born in Aryavarta*, or as some would urge, *had lived with them in the Land of the Seven Rivers* for a considerable period.¹ They were,

1. This seems to have been accepted even by the Western Scholars, who are for the Central Asian theory. Since, their argument is that the Indians and the Iranians had, after leaving the Common Cradle of the whole Aryan Race—viz., the Central Asiatic Plateaux—entered India, and had *there remained undivided*, till religious schism *separated them again*. For, says Professor Max Muller that, “they (Zend and Sanskrit) prove that these two languages continued together long after they were separated from the common Indo-European Stock.” (Last Results of the Persian Researches. pp. 111, 112).

And again he says that, “the Zoroastrians were a Colony from Northern India. They had been together, for a time with the people whose sacred songs have been preserved to us in the Veda. A schism took place, and the Zoroastrians migrated westward to Arachosia and Persia.” (Science of Language. Vol. I. p. 235 First Edition. vol. I. p. 279. Fifth Edition).

For this supposition, however, viz., “the Aryan Cradle in Central Asia,” there appear no grounds whatever, either in the Vedic Literature or Avestic Scriptures. Because, the earliest institution of the worship of Soma, whose birth place is Aryavarta and nowhere beyond it, proves the Aryan Cradle in Aryavarta, from where the Soma-Cult had spread in the Arctic Regions in the Tertiary Epoch, (*Vide ante* pp. 139, 156, 157 Note).

therefore, naturally aware of, and had *uneffaced* reminiscence of the *Sapta-Sindhus* (सप्तसिन्धवः), which expression, after they left Âryâvarta, was corrupted into *Hapta-Hindu*, in Zend. The Zend-Avesta, moreover, makes reference even to *the most sacred river, the Sarasvati*, subsequently corrupted into *Harahvaiti*, and also designated as "fortunate", (*vide* Darmesteter and Spiegel's version); while the mythology and religion of the Perso-Aryans bear a very close resemblance¹ to that of the Indo-Aryans, indicating thereby intimate connection, which at one time existed between the two families, as we shall presently show.

It was evidently the *religious schism* that was the cause of separation of the Perso-Âryans from the Indo-Âryans, and the latter having been the more powerful in the *Land of the Seven Rivers*, were in a position to dictate terms to the former. These, therefore, perceiving their own defects,

1. This has been admitted even by European Scholars of note. For, Professor Max Muller remarks that, "Still more striking is the similarity between Persia and India in religion and Mythology. Gods unknown to any Indo-European nation are worshipped under the same names in Sanskrit and Zend; and the change of some of the most sacred expressions in Sanskrit into names of evil-spirits in Zend only serves to strengthen the conviction that we have here the usual traces of a schism which separated a community that had once been united." (*Vide Chips from a German Workshop*. Vol. I. p. 83; and the *Last Results of Persian Researches* p. 112).

weakness, pusillanimity, and want of strength, left Áryāvarta—their *Original Home and Cradle*,—with much reluctance, and probably without any hopes of ever returning to *the Land* that was *once* their *Mother-Country*. For, the difference of opinion caused on religious grounds, between the *sacrifice-loving*¹ Aryans and the *non-sacrificers*,² had widened the gulf to such an extent, that it was found impossible to bridge it over. Since, the *Separatists* or the *Dissenters*,

1. These were, on this very account, designated *Devas* in contempt by the ancient Persians or Perso-Aryans, after the schism.

2. These were Ahura-Mazdians of the Zoroastrian Faith, and, therefore, called *Asuras* by the Vedic Aryans.

Thus, the term *Devas* is evidently identical with the *Vedic-Aryans*, while the *Asuras* with the *Perso-Aryans* or *Iránians*. I, therefore, venture to quote here Dr. Haug, as his remarks are very pertinent to the subject. For, says he, “.....the ancestors of the Brahmans and those of the Parsis (the ancient Iránians) lived as brother tribes peacefully together. This time was anterior to the combats of the *Devas* and the *Asuras*, which are so frequently mentioned in the Bráhmaṇas, the former representing the Hindus, the latter the Iránians” (*vide* Dr. Haug’s Introduction to the Aitareya Bráhmaṇam. pp. 2/3. Vol. I. Edition 1863).

subsequently known as the Zoroastrians,¹ Irânians, or the Perso-Aryans, at once began to call their God *Ahur Mazd*, (असुर मेधावी), and their religion that of the Ahurs or *Asuras*, dubbing our Vedic ancestors *Devas* in contempt; while in turn, the Irânians too were designated as *Asuras* by our Vedic fore-fathers, who afterwards came to be recognised as the Indo-Aryans of Âryâvarta, in contradistinction to the Perso-

1 (a). "*Zoroastrians*" mean the followers of Zoroaster. It is, therefore, necessary to explain what this word means, on the authority of Dr. Martin Haug. For, says he, "The most probable meaning of "*Zarathustra*" is not "the most excellent poet," as I explained formerly, but "Senior, Chief" (in the spiritual sense) to be traced to the Sanskrit *jarat*, which means in composition "old;" *ustra* then is *ultara*, best, excellent." The word *Zarathustra*, therefore, only means "Senior Chief" or "Excellent Leader," forming an epithet, and expressing attributes or qualities." (*Vide* Dr. Haug's *Religion of the Parsees*. p. 252 Note. Ed. 1862).

(b) In connection with this, it is also necessary for removing all doubts, to quote Dr. Haug as an authority. For, he says as follows:—"The *Soshyantas* or firepriests, who seem to be identical with the *Atharvans*, are to be regarded as the real predecessors of *Zarathustra Spitama*, who paved the way for the grand religious reform, carried out by the latter. It is distinctly said (*Yas.* 53,2), that the good *Ahura* religion was revealed to them, and that they professed it in opposition to the *Deva* religion, like *Zarathustra* himself and his disciples (*Yas.* 12.7. see page 164). These ancient sages, therefore, we must regard as the founders of the *Ahura* religion who first introduced agriculture and made it a religious duty, and commenced war against the *Deva* religion." (*Dr. Haug's' Parsee Religion*. p. 251. Edition 1862; *vide ante* pp. 139, 140, 141, 199).

Aryans or Iranians of Irân, as the latter had settled in Irân, now called Persia, after their expulsion from Âryâvarta.

The schism was evidently an open secret, and the Rig-Vedic Rishis could no longer conceal it. For, we find expression given to the deep feeling of regret in the very body of the Rig-Veda itself. Since, it says in one place that, 'the sons of Bharata know (चिकितुः), and have therefore, the sad experience of, *separation* (अपित्वम्). But, *union* again (प्रपित्वम्), they have had not the pleasure of knowing.' I quote the verse below and translate it as follows, it being very important:—

इम इन्द्र भरतस्य पुत्रा अपित्वं चिकितुर्न प्र-
पित्वम् ।

(Rig-Veda, III. 53. 24).

"O Indra, these sons of Bharata, (that is, descendants and adherents of Bharata and Rishi Vishvámitra), know *separation*, not *union*." That is to say, they had had the bitter experience of *separation*, but no more of *reunion* with those that once separated from them.

Here, the sons or descendants of Bharata seem to have been specially referred to. Since, having been the most powerful, they were the

leaders¹ of the Âryan families or clans, and naturally enough, they, as such, represented the Âryans in the land.¹ They were, moreover, *par excellence*, the *sacrifice-loving* Aryans, and as such, did not at all like the conduct of the Somahaters and the *non-sacrificing* Aryans or the dissenters. They, therefore, expelled these, as they did not desire that these *non-sacrificers* should live side by side with them, in this country. Nay, they were even determined to see, that these were no more allowed to enter *this sacred Land of sacrifices* (भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम् । अथर्ववेदे-१२-१-२२) or the *Land of the renowned Seven Rivers* (सप्तसिंधवः), and therefore fought with them tooth and nail, des-

1 (a). In connection with this, see also (Rig-Vêda III 38. 1; 3, 5, 9, 11), where Vishvâmitra. as the Leader of the Bharatas, had, while marching with his camp and followers from the confluence of the rivers Beas (Vipâshâ) and the Sutledge (Shutudri विपादशुतुद्री R. V. III. 33.1) to the Indus. (अच्छासिंधुं मातृतामयासं R. V. III. 33.3) and beyond this river to the West and the North (अपाशुदग्धा R. V. III. 53.11), requested the rivers to stop for a while their course and become fordable in view of giving passage to him.

(b) Besides, in another place (R. V. III. 53.11), the sons of Kushikas and the descendants of Vishvâmitra have again been asked, as the *leaders of Aryan Families and their clans*, to be prepared to let go the horse of King Sudâs for acquisition of wealth, for destruction of his enemies in the East, West, and North of the *Region of the Seven Rivers*, that is, Aryâvartâ, for conquests abroad, and for performing the sacrifice on the pinnacle of the Earth.

troyed their body of men armed for war, and actually reduced them to much straightened circumstances, which, therefore, we shall describe presently, in the very words of the Zoroastrian leader. (*Vide* below pp. 204, 205.)

Accordingly, the second half of the verse (R. V. III. 53. 24 ; ante p. 201), which I give here below, exactly suggests the measures that were required to be taken for *retaliation*, and these were apparently actually taken. For, the verse purports to mean that, "they (the descendants of Bharatas had) *run their horse* as against their natural enemy, and (*carried*) *the bow* about them, *for requisite use in the battle.*" (Rig-Veda. III. 53. 24).

हिन्वन्यश्वमरणं न नित्यं ज्यावाजं परिणयन्त्याजौ ॥
(ऋ० वे० ३. ५३. २४.)

Now, in this connection, Sâyana throws a suggestion that the separation, alluded to in the verse, was of the descendants of Vishvâmitra from those of Vashishtha, and that, therefore, it referred to the conflict and the want of union between them. For, says Sâyana as under:—

“भरतवंश्या इमे विश्वामित्रा अपपित्वमपगमनं वसिष्ठेभ्यश्चिकितुः । जानन्ति । प्रपित्वं प्रगमनं न जानन्ति । शिष्टैः सह तेषां संगतिर्नास्ति । ब्राह्मणा एव त इत्यर्थः । ”

Professor Wilson too, following Sâyana, paraphrases the stanza as shown below, although other scholars rightly doubt the correctness of the reference to the enmity with Vasishtha and his family :—"These sons of Bharata, Indra, understand severance (from the Vashishthas) ; not association (with them) ; they urge their steeds (against them) as against a constant foe ; they bear a stout bow (for their destruction) in battle." (H. H. Wilson).

But, with all deference to Sâyana—the great erudite exegetist and the renowned Vedic scholar—his suggestion that the expression अप-पित्वम् refers to the *conflict* with, and *separation* from Vasishtha, seems to be far-fetched and holds no water, as the name of the latter appears nowhere in the verse, nor in the hymn. It, therefore, seems, that the allusion in the stanza to *separation*, is evidently *in respect of the religious schism* and the *deep-rooted enmity* of the *sacrifice-loving Aryans* with the *non-sacrificing Zoroastrians*, which *for-ever* served the connection that *once* existed between the two most important Aryan families of Âryâvarta, whose records are *genuine* and certainly of *very great antiquity*.

For, in the Gatha (Ustanvaiti), the leader of the party (Zarathustra) says :—"Two armies.

(have been) gathered for a combat, in silence." [2 (44)-15].

In the combat, however, the leader and his party having been defeated, he was compelled to leave Âryâvarta with his camp and followers. And then, very naturally enough, he had given vent to his innermost feelings, and cried aloud, "To what country shall I go? Where shall I take my refuge? What country is sheltering the master (Zarathustra) and his companions? None of the servants pays reverence to me, nor the wicked rulers of the country" (*i. e.* the Indo-Aryans of Âryâvarta, who had expelled the leader of the defeated party from Âryâvarta, the once common Mother-Country, after the schism). [4 (46)-1].

"I know that I am helpless. Look at me being amongst few men. For, I have few men (as I have lost my followers or they have left me). I implore thee (Ahurmazd the wise) weeping, thou living god," * * * * [4 (46). 2].

"The sway is given into the hands of the priests and prophets of idols, who, by their *atrocious* actions endeavour to destroy the human life." * * * [4 (46)-11]. (*Vide* Dr. Martin Haug's Religion of the Parsees. Edition 1862, pp. 152, 155, 156, 157, from which these extracts have been taken).

All this evidently refers to the religious schism, the subsequent fight, the persecution, and finally the expulsion from Âryāvarta of the leader and his followers, who, thereafter, took shelter in Irân and had even gone as far as the Arctic Regions, which they had colonized along with us (the Indo-Aryans), in the latter part of the Tertiary Period, and before the advent of the Great Ice Age, when the climate of the place was mild and genial. For, the Vendidad expressly says: (40) "Once a year one sees there (*i. e.* in the Arctic Regions) Stars, Moon, and Sun, rising and setting."

(41) "And they think a day what is a year." (*Vide* Vendidad, Second Chapter, and Dr. Haug's Parsee Religion. Edition. 1862. p. 205).

However, notwithstanding this open enmity, both the Vedic Âryans and the Iranians appear to have lived sufficiently near, so as to have constant communication with, and to know, each other. Professor Spiegel, therefore, rightly remarks, in the Introduction to the Avestan Translation, that, "Still, even after their separation, the Indians and Persians did not remain without some knowledge of each other's progress. They were not too far separated to render this possible; and the Vendidad (I. 74) still shows

an acquaintance¹ with India under the name of Hapta-Hendu, *i. e.* Sapta Sindhavah, the land of the Seven Rivers, which was a designation of the Vedic India." (*Vide* Avesta. Introduction. I. 8). Nay, like Hapta-Hindu (*vide* Vendidad. First Fergard), even the river Sarasvatî to the east of the Panjab appears in the Avestic scriptures under the Zendic name of *Harahvaiti* (*vide* Vendidad. First Fergard), as also the other rivers of the western frontier, viz. the Rasâ and the Sarayu², which seem to be mentioned respectively, under the Zendic appellations *Rangha* and *Haroyu*. (*vide* Vendidad. First Fergard, 59-60 ; 29-30; and Chapter X of this work, where at the com-

1. In connection with this, the remarks of M. E. Burnouf, Bopp and Max-Müller are also very important, and as such deserve notice. However, to avoid prolixity, I would only quote here Max-Müller who observes as follows:—"It is clear from his (Burnouf's Works) and from Bopp's valuable remarks in his Comparative Grammar, that Zend in its Grammar and dictionary is nearer to Sanskrit than any other Indo-European language. Many Zend words can be retranslated into Sanskrit simply by changing the Zend into their corresponding forms in Sanskrit.....The numerals are the same in all these languages up to 100. The name for thousand, however, (*sahasra*) is peculiar to Sanskrit, and does not occur in any of the Indo-European dialects except in Zend, where it becomes *hazanra*.....These facts are full of historical meaning; and with regard to Zend and Sanskrit, they prove that these two languages continued together long after they were separated from the Common Indo-European stock." (Last Results of the *Persian Researches*. pp. 111-112).

2. The river Sarayu mentioned along with the rivers Rasâ, Sindhu (Indus), Sarasvatî, or the other rivers of the Panjab and the Western frontier, is not the Sarayu which runs along the north-eastern frontier of Oud. (*Vide* Chapter X of this work, where I have given further details in a Foot-note, at the beginning.)

mencement, I have made a detailed reference to these very rivers).

Thus, the Rig-Vedic and the Avestic testimony in respect of the religious schism having been cited, I shall proceed to give other Vedic evidence which goes to corroborate the same fact, as the Aitareya Brâhmaṇa affords a vivid picture of the continued fight and constant warfare between the two Aryan families of great antiquity, and says that, "The Devas went to war with the Asuras, in order to defeat them.

* * * Thence the Devas put down the Asuras." (*vide* Dr. Martin Haug's, Translation of the Aitareya Brâhmaṇam. III. 39. Vol. II. p. 230. Edition 1863).

The Sanskrit text runs as follows:—देवा¹
वै असुरैर्युद्धमुपप्रायन्¹ विजयाय । * * * * ततो वै
देवा अभवन्परासुराः । (ऐ० ब्रा० ३-३९).

1. In connection with the term *Devas* (देवाः) and *Asuras* (असुराः), please see the following remarks. For, says Dr. Haug, "In the confession of faith, as recited even up to this day, the Zoroastrian religion is distinctly said to be *vi-daérvô*, i. e., against the Devas, opposed to them (see Yasna 12, p. 164), and one of their most sacred books is called *vi-daérvô-dâta* (now corrupted to *Vendidad*), i. e., what is given against, or for the removal of the Devas. The Devas are the originators of all that is bad, of every impurity, of death,".....p. 226.

Again, elsewhere, Dr. Haug observes that, "the first part of the word *Vendidad* in Zend means "*vi-dacrodatem*, i. e., what is given in order to remove the devils, to be guarded against their influences." p. 91. Note. (*Vide* Dr. Haug's Essays on the Religion of the Parsees. Edition 1862).

As to the use of the term *Asuras*, please see Chapter IX of this work, as I have given therein the requisite details of it.

Elsewhere, there also appears the cause of the schism. For, while our *Progenitors* and our Vedic ancestors *liked sacrifices*, and as such even *performed them*, the Zoroastrians or the *non-sacrificers* tried their best to bring *obstacles in their performance*, and even *endeavoured to see* that they were *not performed at all*, as will be seen from the following :—

देवा वै यज्ञमतन्वत । तांस्तन्वानानसुरा अभ्याय-
न्यज्ञवेशसमेपा करिष्याम इति । * * * * देवाः
प्रतिबुध्याग्निमयीः पुरस्त्रिपुरं पर्वास्यन्त यज्ञस्य चात्मन-
श्च गुप्त्यै । ता एषामिमा अग्निमय्यः पुरो दीप्यमाना भ्रा-
जमाना अतिष्ठन्ता असुरा अनपवृष्यै वापाद्रवंस्ते अग्नि-
नैव पुरस्तादसुररक्षांस्यपाघ्नताग्निना पश्चात्तथैव..... ।
(ऐ० ब्रा० २. ११).

Dr. Haug translates this as follows:—"The Devas spread the sacrifice. When doing so, the Asuras attacked them, intending to put an obstacle in their way (to prevent the successful performance of the sacrifice). * * * * The Devas awoke, and surrounded for their own protection, as well as for that of the sacrifice, (the place) with a three-fold wall resembling fire. The Asuras seeing those walls shining and blazing, did not venture an attack, but ran away. Thus, the Devas defeated the Asuras on the eastern side as well as on the western." (Vol. II. p. 97. Edition 1863).

This sort of conflict receives again further confirmation and additional support from an independent Avestic evidence, as it pretty well presents to our view the cause of schism, and gives us to understand that the party expelled from Aryâvarta had avowedly embraced strange principles subsequently declared by Zarathustra, the new founder of Ahurmazda faith, succeeding the Soshyantas. (*Vide ante* p.200. Note (b). For, says he (Yasna 12), (1) " I cease to be a Deva worshipper. I profess to be a Zoroastrian Mazdayasna (worshipper of Ahuramazda), an enemy of the Devas, and a devotee to Ahura" [असुर]. (4) "I forsake the Devas, the wicked, bad, false, untrue, the originators of mischief, who are most baneful, destructive; the basest of all beings"... (8) " I am a Mazdayasna, a Zoroastrian Mazdayasna. I profess this religion by praising and preferring it to others (the Deva' religion)".

Apart from this, *Soma* too, which was metamorphosed into *Hoama* in the Avestic Scriptures, and which was at first most dear to, and respected by, the Irânians or Perso-Aryans while living with us in Âryâvarta, which was *the Home and Cradle* of us all *before separation*,

1. Dr. Haug states that "the word used is *varana*, *varena*-literally choice (Z. *var* to choose) ; it is, then, applied to religion." (*Vide* Dr. Martin Haug's *Essays on the Religion of the Parsees*. Edition 1862. p. 165).

was spoken with sacrilege and even treated with contempt by the Irânians after their expulsion from *the Land of the seven Rivers*. For, Gatha Ahunavaiti (Yasna 32) says: “3 Ye Devas sprung out of the evil-spirit who takes possession of you by intoxication (*Soma*), teaching you manifold arts to deceive and destroy mankind, for which arts you are notorious every-where.” (*p.* 145). Similarly, Gatha Spenta-Mainyus relates that, “48-10. When will appear, thou Wise ! the men of vigour and courage to pollute that intoxicating liquor (the *Soma*) ? This diabolical art makes the idol priests so overbearing and the evil-spirit, reigning in the countries, *increases this pride.*” (*Vide* Dr. Haug’s Religion of the Parsees *p.* 159. Edition 1862).

Dr. Haug too remarks as follows, in respect of the aforesaid verse in the Gâthâ, which speaks of Soma worship: “This verse refers to the Brâhmanic Soma worship, which, as the cause of so much evil, was cursed by Zarathustra”. (Dr. Haug’s Essays on the Sacred language, writings, and religion of the Parsees. *p.* 159. Edition 1862). Now, as regards the age of Vendidad, I quote Dr. Haug who says, “The original document itself (as distinguished from certain additions which appear to have been interpolated in it) is certainly of high antiquity,

and is undoubtedly one of the oldest of the pieces which compose the existing Vendidad." (*Vide* Muir's Original Sanskrit Texts. Vol. II. p. 332. Edition 1871, from where the quotation has been taken).

Besides, there is one more passage in the Gâthâ Ustanvaiti, to which reference must needs be made, as that will explain the fact that after the schism, the defeated party having left *ryāvarta*, the scene of schism (*vide* Chapter X), settled themselves in Irân, which, therefore, was naturally supposed in the Vendidad as the first created best region, and it was accordingly resolved upon the same being called Airyan Vaejo (*vide* Vendidad. First Farnard). For, *Airyan Vaejo* evidently means *Arya Bija* (आर्य बीज), that is to say, the place for the Arya-Seed, or the Region for the (*First*) Seed of Settlement. Here, therefore, the party expelled from *Âryâvâta* established their new faith and even endeavoured to keep this new settlement secure and free from inroads, by fencing it on all sides. For, the Gâthâ, with apparent exultation says, (12) "After the defeat of the enemy, Fryâna, the true rites (fire-worship and agriculture) arose amongst the (Irânian) tribes and their allies, thou fenced'st with stakes the earth's estates. Thus, the living Wise having fenced them all, he assigned them to those men (his worshippers).

as property." (*Vide* Dr. Haug's Parsee Religion. p. 157. Ed. 1862).

Moreover, reference seems to have been made even to the High Land of *Virakhanda* (वीरखंड) or Bactria, which in the Zend Avesta appears by the name of *Berekhdha Armaiti*, where, as also in other regions, the Perso-Aryans had established a colony for propagating their *new faith*. For, says the Gatha (Vohu-Khshathrem) as follows:—"Frashostra, the noble, wished to see my Highland *Berekhdha Armaiti*, i. e. Bactria), to propagate there the good religion. Ahurmazda may bless this undertaking" (51-17.) (*Vide* Dr. Haug's Parsee Religion. Edition 1862. p. 161.)

Now, we have already seen that the *non-sacrificers*, or the Dissenters as they might be called, had pronounced their disagreement and difference of opinion, by declaring their separation from the established Church or the Vedic Religion of Sacrifices. Nay, they had even shown their *extreme contempt* for the *sacrifices* of the Vedic Aryans, as also for the *Soma-worship*, that was dear to them above all. This, therefore, the Vedic Aryans could no longer endure, nor could they allow it to pass unnoticed. Consequently, a rupture ensued between the two parties, and the Vedic Aryans avenged the wrong done to their faith and to their religious

susceptibilities, by expelling from *the Land of the Seven Rivers*, the non-sacrificers. These, thereupon, waged war with the Vedic Aryans and continuously fought with them (*vide ante pp.* 205, 208, 209), till after their persecution and total defeat by the Vedic Aryans, the Perso-Aryans, retired to Irân and finally settled there, after passing through Afganistan and other countries, and colonising Media and other places, thereafter.

In Irân, they established the new Zoroastrian faith, and made it the centre of all activities. Naturally, therefore, it was this country, that was pronounced by Ahurmazda, the Zoroastrian God, to be *the first and the best* created region, and as such was called *Airyana Vaejo*¹, which evidently means Arya Bija (आर्य बीज), as *Âryana* or *Iran* seems to be a corrupted form of Arya, while *Vaejo* is that of the Sanskrit word Bija. The new settlement, therefore, was especially called *Airyan Vaejo* to make the desired impression upon the mind of *the Neophytes*, that it was *the Region of the Aryan seed*.

1. This is the Zend name of the country, its Old Persian form being *Iran V'jo*. Now, with respect to its situation, Spiegel says, "*Airyana Vaejo* is to be placed in the furthest East of the Iranian plateaux, in the region where the Oxus and Jaxartes take their rise." While, Baron Von Bunsen supposes this very region to be "the table-land of Palmir and Khokand". (*Vide* Muir's O. S. Texts. Vol. ii. pp. 332, 481. Edition 1871.),

The next or the second country was Sogdiana, the third Merv or Margiana, the fourth Balkh or Bactria, the fifth Nisa or Nisæa, the sixth Herat or Aria, the seventh Sejestan (according to some¹, or Kabul according to others²), the eighth Kabul according to Haug and Lassen, the ninth Gurgan according to Speigal and Kandahâr according to Haug, the tenth Archosiâ, the eleventh the valley of the Hilmend river, the twelfth is Rai, the thirteenth and the fourteenth have been variously placed and not identified, the fifteenth is the country of *the Seven rivers* (*Sapta Sindhavah* or *Âryāvarta*), and the sixteenth is Rangha or the Vedic *Rasâ* river, although Dr. Haug thinks that this sixteenth creation may be sought on the shores of the Caspian Sea. Dr. Kiepert, however, contests the conclusions of Dr. Haug and others, in regard to the position of some of the countries, mentioned in the first Fargard of the Vendidad, in a paper "On the Geographical Arrangement of the Arian Countries" stated in the Vendidad", published in the Transactions of the Berlin Academy for 1856. While, even amongst the acknowledged Zend Scholars, there appears a wide divergence of views, in respect of the historical value of the document, or even as

1. Burnouf, Lassen, and Haug.

2. Spiegel.

regards its historical character. For, Professor Darmesteter thus remarks, at the end of his Introduction to the Fargard: "It follows hence, no historical conclusion can be drawn from this description.**** To look to it for an account of geographical migrations is converting cosmology into history.

On the other hand, Baron Von Bunsen, Heeren, Rhode, Lassen, and others, including Professor Spiegel, recognise in the account given in the Vendidad a half historical and half mythical fragment. While, Bunsen and Spiegel even go the length of saying, that the first mentioned country in the Vendidad is the *primeval abode* of the Irânians, and that the countries named thereafter indicate the migrations of the Perso-Arians and the colonies peopled at a later date. But, even Dr. Haug admits, that although "the original document itself is certainly of high antiquity, and is undoubtedly one of the oldest of the pieces which compose the existing Vendidad," still, "we can scarcely derive from it any fixed historical data", and adds withal, "that the geographical knowledge of its author was very limited". (*Vide* Muir's O.S.T. Second. Ed. p. 333 from which the extract is taken.)

Moreover, Professor Spiegel himself observes, in his Introduction to Avesta, second volume, p CIX, by practically retracting his pre-

vious remarks made in the first volume *p.* 59, that, "I cannot coincide in the attempt to discover in the first chapter of the Vendidad an account of the gradual migration of the Iránians. It has been said that, that list of countries is a continuous history of their attempts at colonization, beginning with their northern home, and ending with Hapta-Hendu or India. But, the list nowhere speaks of any such migration..... Hence, I see in this chapter nothing but a specification of the countries known to the Iránians at a particular time. This period, however, cannot be a recent one, as the name Hapta-Hendu is connected with the Vedic period."

Besides, even Professor Max Muller writes to say that, "The purely mythological character of this geographical chapter has been proved by M. Michel Breal, *Journal Asiatique*, 1862" (*Vide* "Last Results of the Persian Researches." *p.* 113, reprinted in "Chips," I. 86); while Dr. Haug observes that, "We can scarcely derive from it (the geographical chapter in the Vendidad) any fixed historical data," as remarked before. (*ante p.* 216).

Here, the Reader will naturally be inquisitive, and therefore ask that, if the Fargard of the Vendidad has no historical value, and if the description of the various regions mentioned therein, one after another, is in no way indicative

of the migrations of the Perso-Aryans from Irân into *the Land of the Seven Rivers* and the intermediate countries, or in the inverse order as stated below (p. 219), then what purpose could it have served, or does it serve, by the insertion therein of so many details of the account? The query is certainly very pertinent, and as such demands the careful attention it deserves.

We have already seen (ante pp. 198, 199, 200, 208, 210,) that, the Perso-Aryans had *dubbed* the Indo-Aryans *Deras* after the schism, or subsequent to their expulsion from Âryâvarta; and, as if further to avenge the act, they had also changed some of the sacred names of the Indo-Aryans into names of *unholy things* in Zend. Nay, they had even transformed the names of the Indo-Aryan Gods into evil spirits; and Indra, the highest God of the earliest Hinduism, seems to have been banished to hell. In the same way, the Perso-Aryans further appear to have invented the trick of showing the prowess of the Irânian God Ahura Mazda to the Indo-Aryans, in making different creations of his, and even naming them one by one. Now, if we bear in mind that Sanskrit "s" is corrupted into Zend "h", and if we also pay our attention to other phonetic changes, we shall perceive that Ahura Mazda is simply *Asura Medhàvî* (असुरमेधावी) in

Sanskrit, and this means "the most Intelligent and the Supreme Being of the Asuras." While, in respect of the various regions created by Ahura Mazda, as stated in the Vendidad (*vide ante pp 214, 215*), it may be noted that their mention seems to have been exactly in the inverse order of the places visited by the Zoroastrians after expulsion from Âryâvarta. For, Airyan-Vaejo, which was apparently the place where the *last halt* was made by the Irânians in their onward march to the West, after their defeat and expulsion by the Indo-Aryans from Âryâvarta, *was purposefully named first*, as it was the *last place of refuge*, and as it proved to be the *region, where* all the troubles of the Irânians were not only at an end, but where, *there was freedom from the fatigues of constant journey*, as also from the fear of the Indo-Aryan persecution. Moreover, the Hapta-Hendu (*i. e.* the Sapta Sindhus or *the Land of the Seven Rivers*) and the Rangha (or the Vedic river Rasâ) were mentioned last, as evidently they were the *first to be abandoned*, during the persecution of the followers of Zoroaster, and after their expulsion from Âryâvarta. (*Vide ante pp. 212, 213, 214, 218*).

Thus, it will be perceived that the Fargard of the Vendidad says nothing about migrations from Irân, as supposed by some scholars of the East and the West. Besides, as a matter of fact, migrations

from North to South there were none at all, much less the Irānian migration from Irān or the northern country of Airyan Vaejo to the Hapta Hendu or *the Land of the Seven Rivers* of Aryāvarta and the intermediate regions. On the contrary, as pointed out before (ante pp. 140, 198, 200, 202, 210, 213), religious schism on account of *Soma-worship* and other cognate matters having ensued between the Indo-Aryans and the Perso-Aryans, the latter who were the *non-sacrificers* and had even proclaimed themselves as such, were expelled (*vide* ante pp. 202@204) by the former—the* *sacrifice loving* Aryans—from *this land of sacrifices* (सूस्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम्। Atharva Veda, Xii. 1. 22), as they (the Perso-Aryans) had endeavoured to establish even here, that is, in Âryāvarta—the land of their birth,—an altogether *new faith*,¹ which, in truth, was inconsistent with the Vedic doctrine and *the still older traditions of our Primitive Fore-fathers*, who were born and had lived

1. In this respect, Lassen writes as follows, while making remarks in reference to the affinities of the Iranians and the Indians :—"It should first be remembered that the Zendavesta shows us the (Irānian) doctrine not in its original, but in a reformed shape ; * * * and we may conclude that the points wherein the Brāhminical Indians and the followers of Zoroaster coincide, belong to the old, and those in which they differ, to the new, system." (Ind. Ant. First Edition. i. 516. Second Edition i. 617). The Italics are mine, and deserve special notice. (*The Author*).

in the very *Land of sacrifices and of the renowned Seven Rivers.*

In the circumstances, there appear strong grounds to believe and to state, that the Zoroastrians having been expelled, after the religious schism, from Âryâvarta—their *Home and Cradle*—nay, the *Common Mother-Country* of not only the Indo-Aryans and the Irânians but also of the whole Aryan race, and probably even of mankind, they had settled in Irân and colonised it, along with the other tracts and regions of the North.

Now, of all the Aryan races, we Indo-Aryans and the Irânians had lived together in Âryâvarta—the *land of our birth*, in fact *our original Home and Cradle*—for a considerable time; and it was evidently on this account that the Irânians had knowledge of, and remembered the *Sapta-Sindhus* corrupted into Zendic *Hapta-Hendu*—(the Vedic सप्तसिंधवः or the renowned Land of the Seven Rivers)—, had intimate acquaintance with the Indo-Aryan religious beliefs and immemorial traditions of the hoary past, had inherited even the Soma-worship, and had been familiar with the very names of our mythological Dieties, which, by the bye, they had introduced into their Mythology, and as such these have appeared in the Zend scriptures in a

more or less corrupt or mutilated form. It is for this reason then, that a very close resemblance exists in the religion and mythology of the two nations, of which I intend to give a few important particulars presently.

I need hardly say that this resemblance also appears, albeit in a less degree, in the mythologies of the other Aryan branches, such as the Greeks, Romans, &c. It is, therefore, necessary and even desirable to give some details thereof, along with those of the Indo-Aryans and the Persians or Iránians, which accordingly I shall do in the next chapter.

Chapter IX,

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Resemblance in the Mythology

OF

Aryavarta and Iran,

As also in that of the other branches of the Aryans.

The similarity in the mythology of the Indo-Âryans and the Irânians better known as Pârasîkas (or Perso-Aryans, i. e., ancient Persian and modern Parsees), is certainly very great, and as such deserves special mention and even separate treatment. It is also, I need hardly say, extremely suggestive, as it indicates, beyond all manner of doubt, that both these communities had, at one time, lived together for a considerable period in the *Region of the Sapta Sindhus* ; that *religious schism* was the cause of their *separation*; that the schism had taken place in the *Land of the Seven Rivers* in the latter part of the Tertiary period ; that after separation, consequent upon the schism, the *Dissenters* having been compelled to leave their *Cradle Land* of Âryāvarta had *settled in Irân*, made this newly adopted country their own, and there-

after called it Âryan Vajeo (i. e. आर्यवज), in view of making a new and favourable impression, that it was *the place of their birth*, and of *the first seed* of the Âryans ; that both these communities—viz. the Vedic Âryans and the Irânians—had colonised the Arctic Regions ; that here, they had lived with their families for a considerable time, till at the advent of the Great Ice Age, disastrous floods of Snow and Ice having spread over these regions all of a sudden, the once genial climate of the Arctic Circle was replaced by extreme and even unbearable cold ; that then, such of our Indo-Âryan colonists from Âryâvarta, as had made settlements there, were obliged to retrace their steps back to their *Mother Country*—Âryâvarta, by the snow-clad Himâlayan Mountain which was ever in their minds, and which they always remembered with cherished fondness as the *Northern Boundary* (उत्तरगिरि) of *their beloved Land of the Seven Rivers* or *Bhârata-Varsha* ; that the Perso-Âryans then returned to Irân ; and that the other stragglers of the Âryan stock sought refuge in places which could either give them shelter, or which they chose for themselves, having had due regard, to the surrounding circum-

stances, and finally settled in tracts which subsequently came to be known as Russia, Norway, Sweden, Germany, Greece, Italy, Gaul, Great Britain, and Ireland—the Westernmost settlement or Colony of our Âryan Ancestors.

Naturally, therefore, the Indo-Âryans and the Irânians having been together for a considerable period in Âryâvarta or *the Land of the Seven Rivers*, and having had mutual communication even after separation (ante *pp* 206, 207), our mythology shows greater affinity with that of the Irânians in the forms of cognate words, appellations of gods, names of heroes, religious rites, sacrificial ceremonies, domestic observances, and cosmographical opinions, than with that of the other branches of the Âryan stock that found their way to Europe, either before or during the catastrophe that followed the advent of the Great Ice Age, as stated before (*vide ante pp.* 28, 29, 32, 206, 224).

With these requisite preliminary remarks, I venture to give here a few of the innumerable resemblances in the Âryan words and mythologies of different Âryan branches, that seem to have attracted the attention of even the casual observer.

I shall begin first with the forms of cognate words, and show in different columns some

specimens of them that correspond to each other in Sanskrit and Irânian or Zend, as also European languages such as Greek, Latin, English, &c.

Sanskrit.	Zend.	Greek.	Latin.	English.
Pitar ...	Patar ...	Pater ...	Pater ...	Father.
Mâtar ...	Mâtar ..	Meter ...	Mater ...	Mother.
Bhrâtar ...	Brâtar ...	Phratría (a clan).	Frater ...	Brother.
Gaus ...	Gaus ...	Bus ...	Bos ..	Cow.
		G in Sanskrit is sometimes represented by 'B' in Greek and Latin.		
Pâda ...	Pâdha ...	Puspodos. (gen)	Pespedis (gen)	Foot.
Jânu ...	Zhnu ...	Gonu	Genu ...	Knee.
Plihan	Splen	Lien ...	Spleen.
Vrika ...	Vehrka ...	Lukos	Lupus ...	Wolf.
Ahi ...	Azhi ...	Ekhis	Anguis
Svapana.	Gafna ...	Hupnos	Sopor, Somnus	Sleep.
Antar ...	Antara ...	Entos	Inter ...	In.
Sthâ ...	Stâ ...	Histemi	Sto ...	Stand.
Chakra ...	Chakhra.	Kuklos	Cereus ...	Circle.

We shall now turn our attention for a while to the appellations of Gods, as I have already referred to the contemptuous use of the term *Devas* by the Irânians to the Indo-Âryans.

and of the term Asurās by the latter to the former. (*vide ante pp.* 199, 208, 210). The corrupt form of *Asura* is *Ahura*, and *Ahurmazda* (*Hormazd* or rather *Hormasji* which now appears more in vogue as the proper name amongst the Parsees) is the name of God of these people. In fact, the Zoroastrian religion is distinctly called the *Ahura Religion* in its strict opposition to the *Deva Religion*, although we must bear in mind that even in the *Rig-Veda* and the earliest portions thereof, the word *Asura* (असुर) was an honoured term, and seems to have been used in a perfectly good sense. For instance, we find *Indra*, the highest God of the Indo-Āryans, called as *Asura* (असुरः) and said to be of great fame and glory (बृहच्छ्रवा), in i. 54, 3 of the *Rig-Veda* (असुरोबृहच्छ्रवा). While, *Varuna* also, a God much adored by the Indo-Āryans, appears to have been invoked by the appellation of *Asura* (असुर) in the *Rig-Veda* ('...वरुण...असुर. प्रचेता राजन्...i, 24. 14). Moreover, in i. 35.7 and i. 35. 10 of the *Rig-Veda*, the Sun is styled the *Asura Leader* (असुरः सुनीथः), and in IV. 2,5 of the *Rig-Veda*, *Agni*, who is supposed to be the chosen priest, the minister of sacrifice, and even the *Hotar* (पुरोहितं यज्ञस्य देवमृत्विजं होतारं... R. V I 1. 1), is also addressed as *Asura* (अग्ने...

असुर... R. V. IV. 2. 5 ; प्रसम्राजो असुरस्य प्र-
 शस्ति...विंशदिम् ॥ R. V. VII. 6. 1).

All this, however, was probably before the schism, as after *separation*, the Dissenters or the Zoroastrians began to call their religion—the *Ahur Religion*—or the religion of the *Asuras*, and *dubbed* our Vedic Ancestors *Devas* (*vide* ante pp. 199, 208, 210, 226), as *Deva* (modern Persian *Div*) is the general name of an evil spirit, fiend, or devil, and is supposed to be inimical to all that is good.

Besides, the Zoroastrian religion is distinctly said to be *vi-daevo*, which means “against the *Devas*”; and as a matter of fact, one of their most esteemed and sacred books is even styled *vi-daevo-data*, of which the present corrupt form is *Vendidad*, meaning thereby *that, which is given against, or for the removal of the Devas, or which treats of the Devas*. Accordingly, in the *Brâhmanas*, which is the sacrificial and explanatory Vedic literature, we find the *Devas* waging constant war with the *Asuras*, who make attacks upon the sacrifices of the devotees. (*Vide* ante pp. 208 @ 211.)

Now, amongst the names of Gods that present important affinity and exhibit great resemblance, *Indra* pre-eminently seems to be the Vedic God and significant hero, that killed the demon *Vritra* and the Cloud-serpent. It is for this reason that he is called *Vritrahâ* (वृत्रहा) or

the killer of *Vritra*, and the relic of this momentous epithet of Indra appears to have been very well preserved in the Irânic mythology and Zendic Scriptures, as for instance in *Verethrajao* or *Verethraghnz* (*vide* 21 Behram Yasht).¹

It must, however, be borne in mind that while the Irânians and the Zendic Scriptures hold in great esteem *the killer of Vritra* when designated as *Verethraghna*, they banish him to hell when named as *Indra*, who has been supposed to be, as rightly observed by Professor Spiegel, "the highest God of the earliest Hinduism" (*vide* Spiegel's Introduction. Avesta. Vol. I. 8). In this connection, therefore, Dr. Haug very pertinently remarks that, "It looks rather strange at the first glance, that we find one and the same Vedic God,—Indra—, in his proper name "Indra" entered into the list of devils, but by his epithet "*Vritraha*" worshipped as a very high angel." (*vide* Dr. Haug's Religion of the Parsees. p. 232, Edition 1862).

1 "The Behram Yasht is devoted to the angel *Behram*. The original form of the name is *Verethraghna* which means "killer of enemies", i. e. Conqueror, and is to be identified with Indra's name *Vritrahâ* to be found in the Vedas".
..... "He appears in the shape of a wind, in that of a cow,
..... horse, camel, boat (*varâza*— *S. varâha*)...
boy aged 15 years, in that of a warrior, &c." (Dr. Haug's Essays on the religion of the Parsees, p. 193, Edition 1862).

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The next important Deity in the Vedic and Avestic Scriptures is *Soma*, which seems to have been metamorphosed into *Homa* in Zendic literature, where Chapters 9-11 of the Younger Yasna refer to the preparation and drinking of Soma (Zendic Homa) juice. Nay, all sorts of legends have been recorded in respect of the miraculous effects produced by drinking Soma (*vide* Yas 9), and there appears even the tradition that Soma (Homa) having once appeared in all rifulgence before Zarathustra—the Irânian Prophet—he was asked by the latter who he was. He (Soma), thereupon, told him (the Prophet) that he was Homa (Soma), and that therefore, he should be worshipped as heretofore. (*vide* Haug's Essays on the Religion of the Parsees, p. 167. Edition 1862.) Accordingly, Soma (Homa) worship was continued by the Irânians like their ancestors, and the introduction of the aforesaid chapters in the Younger Yasna, regarding the preparation and drinking of Homa-juice, seems to be the direct result of the Irânian Prophet having become a believer in, and a convert to, Soma (Homa) worship.

I would, therefore, here remind the Reader, with what *contempt* the Irânians had spoken of Soma when after the schism, they were first expelled from, and compelled to leave, Âryâvar-ta (*vide* ante pp. 213, 214). However, with all

the gibe, scoff, and apparent sneer in respect of *Soma*, the Irânians could not part with that *traditional reverence* and love for the Diety (of *Soma*), which they had but naturally imbibed, when living with us in the *common Cradle* and the *Land of birth,—the Region of the Renowned Sapta-Sindhus or the Seven Rivers,—the Homa of the Aryas*, known as the Hapta-Hendu in the Zendic literature.

Now, just as the Vedic *Soma* seems to have been corrupted into Avestic *Homa*, so we find the Avestic *Shâurva-daêva* standing for the Vedic *Sharva* (which is one of the names of the God Shiva, vide *the White Yajur-Veda* XVI. 28), *Nâonhathya-dæva* for the *Nâsatyas*, *Mithra* for *Mitra*, *Airyaman* for *Aryaman*, *Baga* for *Bhaga*, *Armaiti* for *Aramati*, *Nairyô-shanha* for *Nâra-shansa*, *Vayu* or *Vayú* for *Vâyu*, &c. &c. &c.

Besides, a still more remarkable coincidence is found in the Vedic and Avestic mythologies in respect of the number of Gods, as their number¹ thirty-three occurs in both. For instance, the *Rig-Veda* (त्रिभिरेकादशैरिहदेवेभिः ऋ० वे० १-३४-११; १-४५-२; १-१३९-११; ३-६-९) gives the number

1 Excepting (R. V. III. 9. 9) which gives 3,339 as the number of Gods:—

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपत्यन् ।
(ऋ० वे० ३-९-९).

of gods as thirty-three. The Taitirīya Samhitā (the Black Yajur-Veda I. 4. 10. 1) enumerates them as thirty-three, and even the Shata-Patha Brâhmaṇa (IV. 5. 7. 2) says they are thirty-three. It is needless to add that the Aitareya Brâhmaṇa (त्रयस्त्रिंशद्देवाः...॥३-२२) and the Atharva Veda also (यस्य त्रयस्त्रिंशद्देवा अंगे सर्वे समाहिताः । १०-७-१३; यस्य त्रयस्त्रिंशद्देवा निर्धिं रक्षन्ति सर्वदा । १०-७-२३, २७) indicate the same number of Gods. Of these thirty-three Gods, eleven stay in *Heaven* (ये देवासो दिव्येकादशस्थ...ऋ० वे० १-१३९-११), eleven live on *Earth* (पृथिव्या मध्येकादशस्थ ।), and the remaining eleven in the *Firmament* (अप्सुक्षितो महिनैकादशस्थ..... ॥ ऋ० वे० १-१३९ ११).

On the other hand, the Zend Avesta too has thirty-three *Ratus* or heads, for keeping the best truths in prevalence, as *instituted* by Mazda and promulgated by Zarathustra (*vide* Yasna 1. 10).

As regards the identity in the names of heroes, I may but briefly allude here to the names of the Avestic Yima, Thraetona, Athwyô, Kava Us, and Kâvya Ushana, which respectively correspond to the Vedic Yama, Traitana, Aptya, and Kâvya Ushanâ, and proceed to show some striking similarities in the religious and sacrificial rites of the Vedas and the Avesta, which an

attentive Reader would observe at the very outset. For, beginning with the *Priest*, his very name in the Zend Avesta seems to be *Âthrava*, and this is certainly identical with the Vedic and Sanskrit *Atharvan*. In the same way, Zendic *Isti*, *Âziti*, *Zaota*, *Rathwi* (now called *Raspi*), &c., appear to be the representatives of Sanskrit *Ishti* (इष्टि), *Âhuti* (आहुति), *Hotâ* (होता), *Âdhvaryu* (अध्वर्यु), &c., respectively. While, in respect of the offering and extraction of Soma also, the Vedic and Avestic rites are generally identical.

In respect of domestic ceremonies, I may here observe in passing, that just as the Brâhmins have to perform the investiture ceremony of the *sacred thread*, so, the *Kosti* rite has been enjoined to the Parsees; and even the funeral rites in both the communities present some resemblances of importance. The use of the *Panchagavyam* (पंचगव्यम्), which consists of five things procured from the sacred cow, viz. urine, dung, milk, curds, and ghee prepared from butter, is intended for the purification of the body, and the custom appears to have come down from the most ancient times, especially for the reason that the mixture has been regarded as very efficacious in removing bodily disorder. Nay, even the much talked of civilised Europe of the nineteenth and the twentieth centuries shares

this belief, as no less a distinguished scholar than the late Dr. Haug has declared and written to say that, "such means as cow-dung, and cow-urine, are applied also on the continent in Europe by peasant physicians up to our time." (*Vide* his *Essays on the Religion of the Parsees*. p. 242. Edition 1862).

Lastly, with respect to Cosmographical opinions, I venture briefly to state that while the Brâhmanic theory divides the whole world into *Seven Dvîpas*, the Avestic Scriptures describe it as made up of *seven Kishwars*, the Zendic word being *Karshvare* which means Zones. Moreover, the Brâhmanas as also the Parsees, or rather the Indo-Âryans and the Irânians acknowledge one central mountain, which the former suppose to be Meru, and the latter Alborj.

The same sort of identity appears even in the mythologies of the nations of Europe, though in a less degree. This, therefore, I would endeavour to show concisely for want of space, and place before the Reader only a synoptical view thereof, for purposes of reference and general survey. Beginning with the word *Agni* (अग्नि) of the Vedic mythology and Sanskrit language, we recognise it in the *Orgi* of the Slavonians and in Latin *Ignis* ; Sanskrit *Dyaus* (द्यौः) in Greek Zeus, Latin *Deus Jupiter*, Teutonic *Tyr* and *Tiu*, German *Zio*, Lithuanian *Dicras* ; Sanskrit *Ushas*

(उपस्र) in Greek *Eos*; Sanskrit *Surya* (सूर्य) in Greek *Helios*, Latin *Sol*, O. H. German *Sunna*, Gothic *Sunna*, Icel *Sunna*, Dutch *Zon*, A. Sax. *Sunna*, English *Sun*; Sanskrit *Bhaga* (भग) in Old Slavonic *Begu*; Sanskrit *Varuna* (वरुण) in Latin *Uranus*; Sanskrit words such as वात, वाक्, मरुत्, सारमेय, प्रमथ, ऋधु, शरण्यू, पवन, पर्जन्य, &c, can also be very easily recognised in, and identified with, *Wotan*, *Vox*, *Mars*, *Hermes*, *Prometheus*, *Orpheus*, *Erinnys*, *Pân*, *Perkunas*, &c. respectively, as these are the members of the great Aryan family. (*Vide ante p. 226*, where other resemblances have been exhibited).

Thus, these identities in various words, in the names of Gods and epithets of heroes, in religious observances or sacrificial rites, nay, even in domestic ceremonies, reveal but one patent fact that during pre-historic times and at some period of the hoary past, the various Âryan families and their branches, that now seem scattered over the globe, belonged to the great Âryan Stock and were descended from our *Primitive Aryan Ancestors*, who had their origin in the region of the most sacred river the *Sarasvati*, which, with its large extent of area from the Indus (सिंधुः) to the Ganges (गंगा), has been known by its Vedic name of *Sapta-Sindhavah* (सप्तसिन्धवः),—the most Renowned Land of the Seven Rivers—, containing as it does the five rivers of the Panjab.

(पंच+आप) including the Indus to the West, and the other two great rivers, viz. the Jamnâ (यमुना) and the Ganges to the East. (*Vide ante p. 151, Note*, where the Seven Rivers are distinctly shown).

It must, however, be borne in mind, that such of the Âryan families as had lived long with our Vedic Ancestors either in Âryâvarta, or in our extensive colonies abroad, or at any rate retained and kept communication with them, seem to have preserved stronger affinities in mythology and greater identity with the Vedic or Sanskrit words, than in the case of those who had left our Vedic ancestors sooner, had gone far away from them, and had practically kept no communication whatever with them. As a matter of fact, therefore, we observe a vivid proof of this in the case of the Irânians, who having lived long with us in *the Cradle Land of the Seven Rivers* (सप्तसिन्धवः), which in the Zendic language seems to have been designated as *Hapta-Hendu*, they had retained uninterrupted intercourse with the Vedic Âryans even after schism and separation (*vide ante p. 206*), which, by the bye, had taken place in this very Land of their birth, as I shall endeavour to prove in the next chapter. In consequence of this, there naturally exists greater affinity between the language and mythology of

our Vedic Âryans and the Irânians, than of the Greeks, Romans, or other nations of Europe, who after leaving us had kept little or no connection with us whatever.

Chapter X.
THE SAPTA SINDHUS
OR
**The Land of the Seven Rivers—
the Scene of Schism and Separation.**

From what has already been observed in the previous chapter, the Reader will have easily perceived that the Vedic Aryans and the Irânians had lived together in their *Cradle Land of the Seven Rivers*, for a considerable period during pre-historic times, not to say the latter part of the Tertiary epoch (p.p. 138, 139, 140, 151, 156, 157, 206); that from the closest affinity and amazing identity in the words and mythology of the Indo-Âryans and the Irânians or ancient Persians, there appear evident traces of a common development between these two communities and sister-races (Chapter IX); that religious schism was the cause of their separation (p. 140); that there are grounds to believe that even after separation, the Vedic Âryans and the Irânians had retained uninterrupted intercourse with one another (p. 206); that as such, they knew one another very well, and seem to be acquainted with the whole face of Âryâvarta, as evinced by the Avestic Scriptures (p. 207); that ryâvarta or the Vedic Land of the Seven

Rivers (सप्तसिन्धवः) was known to the Irânians as seems obvious by the corrupt Zendic appellation *Hapta-Hendu* (p 207); that Avestic Scriptures make reference even to the river Sarasvati to the east of the Panjâb, under the Zendic name *Harahvaiti* (p 207); that the western river Sarayu¹ also seems to have been mentioned in the Vendidad where its Zendic form appears under the name of *Haroyu* (p 207); that in addition to this, another river Rasa of the western frontier makes its prominent appearance under

1 This Sarayu river seems to be a western affluent, and is different from the river of the same name which now flows along the north-eastern frontier of Oude, as mention of it is made in the Rig-Veda along with the other rivers of the Panjab, and even along with the rivers of the Western frontier, as the following verses will show:—

मावोरसाऽनितभा कुभाक्रुमुर्मावः सिंधुर्नीरिरम् ।

मावः परिष्ठात्सरयुः परुष्णी अस्मे इत् सुप्रमस्तुवः ॥

(ऋ० वे० ५-५३-१.)

“Let not, O Maruts, the Rasâ, the Anitabhâ, the Kubhâ, the Krumû, or the Sindhu arrest you ; let not the watery Sarayu stop you ; let the joy you impart come to us”. (Muir’s O. S. T. p. 344. Ed. 1871)

सरस्वती सरयुः सिंधुरुर्निभिर्महोमहीरवसा यंतुवक्षणीः ।

देवीरापो मातरः सुदायित्वो घृतवत्पयो मधुमज्जो अर्चत ॥

(ऋ० वे० १०-६४-१.)

“Let the Sarasvati, the Sarayu, the Sindhu, with their waves ; let the great (rivers) come swiftly, strengthening us with their succour, Divine waters, mothers, flowing, impart (?) to us your waters with butter and honey”. (Muir.II. 343. Ditto).

the Zendic garb Ranghâ (p 207) ; and that moreover, *our Primitive Ancestors—the Progenitors of the whole Aryan Race—were born, had their Cradle, and even lived, in this very Land of the renowned Seven Rivers—viz. the Vedic Sapta Sindhavah (सप्तसिन्धवः) or the Avestic Hapta-Hendu, where they had seen the first showers of rain dropping from the clouds, as also the first ray of Light (प्रथमो गा अविन्दन् R. V. I. 101. 5)—the Dawn and the Sun (p 109), for the Brâhman (ब्रह्मणे) and the Aryan Man (p p. 107, 108).*

Now, there are strong grounds to maintain that the Vedic Âryans and the Irânians (also known as Perso-Âryans) had for a considerable time lived together undivided in their *Cradle Land* of Âryâvarta, before the schism. The schism, however, having actually caused separation between the two communities that were then living in their *Cradle Land*, it was deeply regretted by our Vedic Fore-fathers, especially as owing to material difference of opinion in respect of religious principles and observances, the gulf had become too wide to be bridged over. In fact, as alluded to before (p. 201), we find in the Rig-Veda, free vent given to this feeling of deep regret, as in one verse, the great Poet Vishvâmitra has expressly declared to say that, “the Bharatas (or the sons of the soil and the des-

cendants of *Bharata*) are aware of the *separation*." That is to say, they have had the sad experience of the pangs of *separation* from their brotheren—the Irānians—(भरतस्य पुत्रा अपापित्वं चिकितुः). "But they *know not union*." That is to say, they are not fortunate enough to be *united again*, or reunited with them, i. e. *the Irānians*—(न प्रपित्वम् । ऋ० वे० ३. ५३. २४).

Nay, it seems that matters had gone from bad to worse, and the things had assumed a graver aspect. For, even the steeds were arrayed as in a combat, and the bows were freely used, for the destruction of the adversary.

इम इन्द्र भरतस्य पुत्रा अपापित्वं चिकितुर्न प्रपि-
त्वम् ।

हिन्वन्त्यश्वमरणं न नित्यं ज्यावाजं परिणयन्त्या-
जौ ॥

(ऋ० वे० ३. ५३. २४.)

"These sons of *Bharata*, *Indra*, have experienced severance, but not union. They urge their steeds as against a constant foe, and bear stout bow (for his destruction) in battle."

Now, *Śāyana*, and following him Professor *Wilson*, deem this verse as referring to the individual feud and animosity that existed between *Vasishtha* and *Vishvāmitra*. But, it appears more probable that, the verse has an allusion to the national calamity caused by the permanent

severance of the two Aryan races, viz. the Indo-Aryans and the Irānians, that once lived *united* in their *Cradle Land of the Seven Rivers*, and became subsequently separated on account of the religious schism.

One important question, however, in connection with the aforesaid *schism* and *separation*, at once crops up, and the pertinent query is very naturally asked "*Where had the schism occurred*"? "*And where, moreover, had the separation taken place*"? To this, a curt reply would be : "*In Āryāvarta or the Renowned Land of the Seven Rivers,*"—that is in the region of the Sapta-Sindhavah (सप्तसिंधवः) of the Vedic fame, or the Hapta Hendu of the Avestic Scriptures, and nowhere else. Since, as the evidence, after exploring the invaluable and inexhaustible Rig-Vedic mines, obviously discloses the fact. I shall, therefore, endeavour to place forthwith before the Reader, the alleged Vedic testimony in respect of the matter.

Before, however, producing the evidence, it seems necessary to give some previous history relating to the subject, and ask the Reader to bear in mind the patent fact, that our Vedic Fore-fathers and even our Primitive Ancestors—the very *head* and *front*, nay, the *acknowledged Perennial Spring of all our traditions*, and the

Fountain source of our Mythology, the most interesting and the richest in the world—, were pre-eminently the Sacrifice-loving Aryans [आर्याय दाशुषे.....(हविर्दत्तवते—Sâyana) R. V. IV. 26. 2]. Indra, therefore, had given *land and the first showers of rain* (R. V. I. 32. 3, 12; IV. 28. 1; IV. 26. 2), as also (*the first rays of*) *light* (R. V. I. 101. 5) to his favourite *sacrificers*. अहं भूमिमददामार्यायाहं वृष्टिं दाशुषे मर्त्याय । ऋ० वे० ४. २६. २; यो.....ब्रह्मणे प्रथमो गा अविन्दन् । इन्द्रो.....ऋ० वे० १. १०१. ५. These certainly were *the first* and the choicest gifts received by our hoary ancestors from Indra, in *their Land of birth*—the region of the renowned Seven Rivers—(सप्तसिन्धवः)—*vide ante pp. 99, 101, 103, 107, 108, 109.* But, apart from this, in consideration of our ancestors having been the *sacrifice-loving votaries*, Indra had *ever protected* these *Aryan Sacrificers* (इन्द्रः.....यजमानमार्यं प्रावत् ।), in all wars, battles, conflicts, and strifes (समत्सु.....विश्वेषु शतमूर्तिराजिषु.....ऋ० वे० १. १३०. ८), and had always espoused their cause. Nay, we even find Indra *chastising the neglectors of religious rites* (शासद्व्रतान्.....ऋ० वे० १. १३०. ८), *destroying the non-sacrificers*, and *scattering the whole lot* of them on all sides (असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः । ऋ० वे० ८. १४. १५), as we shall presently show.

It must, however, be remembered that these *non-sacrificers* or *dissenters* were Aryans themselves. Nay, they were of *pure Aryan blood like ourselves*, and were even *our own kith and kin*. But, they had *lost all faith* in the Vedic sacrifices, and had consequently *neglected our religious rites* altogether. This state of things, therefore, could continue no longer. And naturally enough, after some time, the Dissenters openly declared their inconsistent religious views and theological doctrines, which were not only quite different from, but were even diametrically opposite to, those maintained by our Vedic Ancestors. Obviously, this state, in the very nature of things, caused *schism*, and the *Proselytes* and Dissenters, on account of their having been *separated* from the *established Church* or the Vedic faith, were at once *dubbed* Dâsas¹, Asuras, *Krishna-tvacha*,

1 This word and the following expressions only serve to indicate extreme contempt and strong hatred for the person in respect of whom they seem to be used. Many curious notions, however, have prevailed, and queer ideas have been entertained by many Orientals and Occidentals, in regard to their use and meaning. But, as these appear to be erroneous, I intend to devote an altogether separate chapter for the treatment of the subject, and for dispelling ignorance, if possible, in respect thereof, by placing before the Reader the very Vedic and even the Avestic and the Smriti testimony in the matter, for corroboration of facts and in confirmation of my views.

Krishna-Yoni, Krishna-Garbhâh, &c., which, by the bye, I shall endeavour to explain later on in detail, in Chapter XI, as the words and the expressions have a very significant meaning, which, by the bye, appears to have been misunderstood in many cases, as obviously wrong interpretations have been put upon them. (*Vide* Chapter XI of this work.)

But, to come nearer home, the most important question with which we are here concerned is, "*When had the schism occurred*"? And "*Which place was the scene of separation*"? This query, therefore, we shall presently answer with the requisite evidence. We have already observed that the then *Dissenters* or *Separatists*—now known as the Irânians, Zoroastrians, or Perso-Âryans—having *not liked sacrifices*, which in fact were considered to be the very *life* of our Vedic Fore-fathers, not to say of our *Primitive Ancestors*, and even the *backbone* of all their actions, in respect of this world and the next, they were, on this account, denominated *Dasyus, Dâsas, Asuras, &c.*, by our Vedic ancestors. Nay, even their presence in Âryâvarta could no longer be endured by our Vedic Ancestors, *though born with them here*. Endeavours were, accordingly, made to expell them, and they were actually driven away from this *Land of the Seven Rivers*. (सप्तसिन्धवः). (*Vide ante pp. 213, 214.*)

The struggle, therefore, actually ensued in the Land of the Seven Rivers, between the two parties, viz. the Vedic Âryans on the one hand, and the Dissenters or the Irânians on the other; and in the conflict, we find Indra helping the former and even espousing their cause. Nay, He had¹ even saved these Vedic Âryans from the impending calamity, had averted the imminent danger, had caused them to vanquish *these Renegades—the non-Sacrificers* and therefore *the Aryan foes*—in the very Land of the Seven Rivers, the common cradle of the Aryans. Indra had thus enabled the Vedic Aryans to bend down the weapon of the renegade Ârya, who was called Dâsa in contempt. For, says the Rik-poet as follows:—“Who (i. e. Indra) has delivered¹ them (the Vedic sacrificing Âryas), from the the Âryan foe² who was the destroyer (of sacrifices), and from the consequent disaster, in the Land³ of the Seven Rivers. Thou, O Valiant Hero, didst also bend down the weapon⁴ of the Dâsa” (Rig-Veda. Viii. 24. 27).

1 हुचद् । = हुंचति । (Delivers). For this and the following, vide Sâyana, whose traditional authority I have quoted.

2 आर्याद् । = From the Aryan-foe. The Irânian Dissenters were supposed to be the Aryan-foes of the Vedic Sacrificers, because they hated these sacrifices, and even destroyed them.

3 सप्तसिंधुषु । = गंगाद्यास्तु नदीषु ।

4 वधः । हननस्रधकसायुधं = Weapon of destruction.

The original verse in the Rig-Veda from which the above Sanskrit extracts have been taken being very important, I give it here below in full, for easy reference :—

य ऋक्षादंहसो मुचद्यो वार्यात्सितसिंधुषु ।

वधर्दासस्य तुविनृम्ण नीनमः ॥

(ऋग्वेद ८-२४-२७.)

“Who (Indra) has delivered, in the Land of the Seven Rivers, (the sacrifice loving Ârya), from the Aryan-foe viz. the Irânian Dissenter, and from the ruinous disaster (caused by him).

“Oh Bestower of plenty of riches, bend the Dâsa's weapon down.”

Here, Dâsa means only an *adversary*, and denotes the Irânian Dissenter *that destroyed sacrifices, or did not like religious rites* ; and this view seems to have been confirmed and *corroborated* by the etymological explanation which Yaska has given of the word, as he says that, “the word *Dasyu* comes from the root *Das* to destroy. In him (*in Dasyu*), moisture is consumed, and he destroys religious rites.” The original in Yaska's Nirukta is as follows :—
दस्युर्दस्यतेः क्षयार्थादुपदस्यन्त्यस्मिन्नसा उपदासयति कर्माणि...। (निरुक्ते. उ० ष० १. २३).

Moreover, the great exegetist Sâyana too, in his Rik-commentary, explains Dasyus or Dâsas as *enemies*, that *destroy the observers of Vedic rites* (अनुष्ठातृणामपक्षयितारः शत्रवः...। ऋ० वे० १. ५१. ८), or *the people who destroy religious ceremonies* (कर्मणामुपक्षयित्रीविश्वाः सर्वा विशः प्रजाः...। ऋ० वे० ६-२५-२), or *the enemies devoid of religious rites* (दासाः कर्महीनाः शत्रवः...। ऋ० वे० ६-६०-६).

Besides, in the Rig-Veda, the *non-sacrificer* (अव्रतम्) is also called *Dasyu* (दस्युम्), and said to be *subdued* (सहवांसोदस्युमव्रतम्.....। R.V. IX. 41. 2). While in Rig-Veda X. 22. 8, the *non-performer* of sacrifices, or the *observer* of other rites, is designated *Dasyu* or *Dâsa*, and Indra, therefore, supplicated to *subdue his weapon* and *destroy him* (अकर्मदस्युः.....अन्यव्रतो...। वधर्दासस्यदंभय ॥ ऋ० वे० १०. २२. ८.) From the Aitareya Brâhmana also, it appears that those of the Aryan blood who had *left of observing Vedic rites*, such as *sacrifices*, &c., became *degraded Aryans*, and were called *Dasyus*. For instance, the *sons and descendants* of the great Rishi Vishvâmitra, though *Aryans*, were considered as *Dasyus*. (Vide infra pp 251, 252.)

In like manner, the great Lawgiver Manu also, authoritatively declares that, the *neglect and non-observance of Vedic rites on the part of the Aryans*, and *their not having been*

in touch with the Brahmanical usages, causes degradation. Those castes, therefore, that have remained without the Brahmanic pale, are reckoned as *Dasyus*, whatever their language, whether Aryan or non-Aryan. For, says Manu as follows:—

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।
 वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥ ४३ ॥
 मुखवाहूरुपज्जानां या लोके जातयो वहिः ।
 म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृताः ॥ ४५ ॥
 (मनुस्मृतौ अ० १०.)

Thus, the expression *Dasyu* or *Dâsa* meant during the Vedic period only a *Renegade Arya*, or such an Arya as did not observe Vedic rites. But, it certainly did not mean *non-Aryan*, nor *barbarian*. Obviously, it was owing to this reason, that Professor Roth too, in his *Lexicon* (s. v. *dasyu*) has expressed his views to say, that *Dasyu* is a class of beings contrasted “more specifically with pious orthodox men (*Arya*), and it is but seldom, if at all (he considers), that the explanation of *dasyu*¹ as referring to the non-Arians, the barbarians, is advisable.”.....(*Vide* Muir’s O. S. T. Vol. II, p. 368, Ed. 1871).

1. I have discussed at length, in the next Chapter, the origin and use of the words *Dasyu*, *Dâsa*, *Asura*, and *Râkshasa*. I therefore invite the attention of the Reader to it (*The Author.*)

In the circumstances, our own kith and kin—the Irânians,—having actually turned out to be *Renegades*, had become our *enemies* ; and the fact having become self-evident, it appears to have struck, and to have been even brought home to, occidental scholars. For, Muir admits that some of the Aryan races had lost their position in the Brahmanical communion, simply “from neglect of sacred rites. (*Vide* Muir’s O.S.T. Second Ed. vol.II.p.355). While, Professor Roth further observes that, “It is thus irrefragably proved that the Kambojas were originally not only an Indian people, but also a people possessed of Indian culture ; and consequently, that in Yaska’s time, this culture extended as far as the Hindukush. At a later period, as the well known passage in Manu’s Institutes (X. 43) shows, the Kambojas were reckoned among the barbarians, *because their customs differed from those of the Indians.*” And again he adds, “The same change of relations has thus, in a smaller degree, taken place between the Kambojas and the Indians, *as occurred, in a remote antiquity, between the latter and the ancient Persians.*” (*Vide* Roth’s Literature and History of the Vedas. p. 67. The *Italics* are mine. *The Author.*)

It therefore evidently appears, that all those of our Âryan race, who had relinquished their *old faith*, or become, *converts* to

the *new doctrine* of “*No sacrifices*”, and remained *aloof* from any contact whatever with the Brahmans, were considered to be *degraded* and to have *fallen from their old status*. Moreover, they were even supposed to have been *beyond* the Brahmanic pale, and were also denominated *Dasyus*, whatever their language—Arian or non-Aryan (*vide ante p.* 249). Nay, as clearly appears from the Aitareya Brâhmana, even *disobedience* to the behests of the father had become the cause of degradation and conversion of *the purest of our Aryans into Dasyus*. Hence the Vedic text to the effect that, “Most of the Dasyus, are descended from Vishvâmitra.” For, the latter after cursing his fifty disobedient sons said to them, “Let your progeny possess the extremities (of the land).” “These are the Andhras, Pundras, Shabaras, Pulindas, Mutibas, and other numerous frontier tribes. Most of the Dasyus are descended from Vishvâmitra.” This is certainly very important and pregnant with deep meaning. I, therefore, make no apology in quoting the original, for facility of reference :—

ताननुव्याजहारान्तान्वः प्रजा भक्षीष्टेति । त
एतेन्द्राः पुंड्राः शबराः पुलिन्दा मूतिबा इत्युदन्त्या बह-
वो भवन्ति । वैश्वामित्रा दस्यूनां भूयिष्ठाः ॥ (ऐ० ब्रा०
७-१८).

We, accordingly, find that the Irânians or the ancient Persians were considered by our Ve-

dic Fore-fathers to be *beyond our pale*, and were denominated *Dasyus*, *Dasas*, or *Asuras*, simply for the reason that they had *abandoned their most ancient faith, traditional sacrifices of hoary antiquity*, as also *time-honoured religious rites*, and *embraced* an altogether *new doctrine*, whose principles were supposed to be diametrically opposed to those of the *old* and *the established Church*. In these circumstances, there is absolutely no evidence whatever for regarding those denominated either as *Dasyus* or *Dâsas* and *Asuras*, to be of non-Aryan origin, as has been erroneously done by some. And it is certainly no small relief to find, that even Occidental scholars of note honestly admit the fact. For, says Muir that, "I have gone over the names of the *Dasyus* or *Asuras* mentioned in the *Rig-Veda*, with the view of discovering whether any of them could be regarded as of non-Aryan or indigenous origin ; but I have not observed any that appear to be of this character." (*Vide* Muir's Original Sanskrit Texts, Vol. II, p. 387, Ed. 1871). Nay, we even observe the same erudite scholar candidly admitting another fact, which appears *still more important* in connection with the present discussion, as he declares that, "so far as I know, none of the Sanskrit books, not even the most ancient, contain any distinct reference or allusion to the foreign origin of the Indians." (*Vide* Muir's Original Sanskrit Texts. Vol. II, p. 322. Second Revised Edition 1871).

The word *Dāsa* (दास्य), therefore, in the aforesaid verse (R.V. VIII. 24. 27; ante p. 247), refers to the *apostate* of the Land of the Seven Rivers, viz. the Perso-Aryan, with whom the Vedic Âryan had to fight for maintaining his *traditional sacrifices* and ceremonial rites. Indra, accordingly, having interfered in behalf of the latter, had delivered him (मुचत्) from the direful injuries (ऋक्षादंहतो) received at the hands of the *Dasyu* or the Perso-Aryan (आर्यात्), who, by destroying sacrifices and religious rites, had become a source of calamity to the Vedic Âryans in their very *Cradle Land of the Seven Rivers* (सप्तसिंधुषु). He (Indra), therefore, was solicited to bend (नीनमः) the weapon (वधः) of the *Renegade* (दास्य). Obviously, with this sort of material help from God Indra, the Vedic Âryans had completely vanquished the *Dissenters* and even expelled them (*vide* ante p. 214) from the Land, where the *Schism* had occurred and the *nal conflict* had taken place.

Besides, this sort of desired defeat and discomfiture, rout and disaster of the *Renegade-Aryan foe*, is further described in the *Rig-Veda* (VI. 25. 2, VI. 25. 3; VI. 60. 6), where Indra and Indrâgni have been supplicated to bring under the sway of the Vedic Âryans and drive away the *non-sacrificing renegades*, who were, therefore, denominated *Dasyus* or *Dāsas*.

by our Rig-Vedic ancestors. The verses being important, I venture to give them here, along with their English translation, for facility of reference :—

१ आभिः स्पृधो भिथतीररिषण्यन्नमित्रस्य व्यथया
मन्युमिन्द्रा ।

आभिर्विश्वा अभियुजां विषूचीरार्याय विशो-
ऽवंतारीर्दासीः ॥ (ऋ० वे० ६. २५. २.)

२ इन्द्रजामय उतयेऽजामयोऽर्वाचीनासो वनुषो
युयुजे ।

त्वमेषां विथुरा शवांसि जहि वृष्ण्यानि कृणुहि
पराचः ॥ (ऋ० वे० ६-२५-३).

३ हतोवृत्राण्यार्या हतो दासानि सत्पती ।
हतो विश्वा अपद्विषः ॥ (ऋ० वे० ६-६०-६).

(1) 'With these (lauds of ours), discomfit hosts that fight against us, and check the opponent's wrath, thyself uninjured.

With these, chase all our foes to every quarter, subdue the tribes of Dásas to the Ârya"
(O Indra).

(2) "Those who (though recent) array themselves as foes to smite us, O Indra, be they kin or be they strangers,—

"Strike thou their manly strength that it be feeble, and drive in headlong flight our foemen backward".

(3) "They (Indra and Agni) slay our Arya-foes, these Lords of heroes, slay our Dâsa-foes.¹

And drive our enemies away". (Ralf T. H. Gsriffith's Translation of the Rig-Veda. Vol. I. pp 586, 630).

Evidently, all this struggle for existence, this array of forces on each side for the inevitable combat, these designs to fight for victory, nay, the execution of all plans for securing the supreme power in the country, was, and had taken place, *in the Land of the Seven Rivers* (सप्तसिन्धुषु), since, the verse of the Rig-Veda (VIII. 24. 27) quoted above on page 247, affords us *the requisite clue for determining not only the place of Schism but also the Scene of final conflict*, that ended in the complete overthrow in Ârâyavarta (the Vedic Sapta-Sindhavah—सप्तसिन्धुषु, R. V. VIII. 24. 27,) of the Separatists or Dissenters, better known as *Dasyus* or *Dâsas*, because they had become *non-Sacrificers* or *Renegades* (अव्रतान् R. V. I, 51. 8), though they were but of yesterday (अर्वाचीनास : R. V. VI. 25.3 ; ante p. 254), and had openly exhibited their extreme con-

1 The expression "Dâsa foes" refers to those Aryans that had abandoned sacrifices (अव्रतान् R. V. I. 51. 8), become converts to the new faith, and were, therefore, deemed to be *Renegades*.

tempt and strong hatred for the *sacrifice loving* Vedic Aryans, who, on the other hand, were *dubbed* Devas by the Dissenters or the Irânians, (*vide ante p 200*).

CHAPTER XI.

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Who are *Dasyus*, *Dasas*, *Asuras*, and *Rakshasas*?

Many scholars, Oriental as well as Occidental, believe that we Indo-Âryans were *immigrants* in, and the Conquerors of, the Land of the Seven Rivers, and that *Dasyus* or *Dâsas*, and *Âsuras* or *Rakshasas*, to whom frequent reference appears to have been made in the *Rig-Veda*, were the *aborigines* or the original inhabitants of the country, conquered by our *Primitive* Âryan Ancestors of the hoary *Rig-Vedic* period, and the still more remote past.

But, for arguments of this kind, there appears not an iota of evidence any where. Since, the whole of our colossal Sanskrit Literature shows *no proof whatever* in respect of *our foreign origin*. Nor does the literature of the world besides, afford any testimony in regard to our having ever immigrated into, or settled in, *Aryavarta*, as *Colonists*. And it is certainly no small satisfaction to find that the fact has most candidly been admitted even by celebrated historians, erudite scholars, and keen researchers of note. For, Lord Elphinstone, the well known author of the *History of India* says, "*It is opposed to their (Hindus') foreign origin*, that neither

in the Code (of Manu), nor, I believe, in the Vedas, nor in any book that is certainly older than the Code, is there any allusion to a prior residence, or to a knowledge of more than the name of any country out of India. Even mythology goes no further than the Himâlaya chain, in which is fixed the habitation of the gods." (*Vide History of India, Vol. I, p. 97, Second Edition*). In like manner, Dr. J. Muir honestly declares that, "I must, however, begin with a candid admission that, so far as I know, *none of the Sanskrit books, not even the most ancient, contain any distinct reference or allusion to the foreign origin of the Indians.*" (*Vide Muir's Original Sanskrit Texts, Vol. II, p. 322, Edition 1871*). Besides, A. Curzon also emphatically alleges that, "From these considerations, it follows that *there is not sufficient foundation for the hypothesis that the ancient Âryans, Indians, or Hindus, entered India proper from some external region. On the contrary, the facts above delineated point to the conclusion that the rise, progress, advance in the arts, and civilization of these remarkable people, are the growth of their own land and communicated to other nations, sprung partly from themselves, and partly from other primitive races,*".....(*vide The Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol. XVI, May, 1854, Part II, p. 199*). Moreover, Cruiser, a French *Savant*,

writes in unequivocal language that, "If there is *a country on Earth which can justly claim the honour of having been the cradle of the human race*, or at least the scene of primitive civilization, the successive developments of which carried into all parts of the world, and even beyond, the blessings of knowledge which is the second life of man, *that country assuredly is India.*" M. Louis Jacolliot likewise says that, "*India is the world's Cradle* ; thence it is, that the common mother in sending forth her children even to the utmost West, has, in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her *morale*, her literature, and her religion." (*Vide La Bible Dans L'Inde*, p. VII. Preface by the Author, Edition 1870.)*

Again, there is yet another most important point which cannot be lost sight of, and which therefore must always be borne in mind, and never ignored. Because, just as there *is not* the least evidence in respect of our *foreign origin*, nor in regard to our having been *immigrants* in the Land of the Seven Rivers, so is there *no proof* whatever to suppose the *Dasyus*, *Dásas*, or *Asuras* to be of *non-Aryan origin*. And it is by all means no inconsiderable relief to find even

*I have ventured to give the aforesaid and other extracts, even at the risk of repetition, simply for facility of reference. The Italics, therein, are mine. (The Author.)

erudite Occidental scholars of note frankly admitting the fact. For, says Muir that, "I have gone over the names of the Dasyus or Asuras mentioned in the Rig-Veda with the view of discovering whether any of them could be regarded as of non-Aryan or indigenous¹ origin ; but I have not observed any that appear to be of this character." (*Vide* Muir's Original Sanskrit Texts, Vol. II, p. 387, Edition 1871).

The reason obviously seems to be not that the Dasyus were purposely designated by names of Âryan Origin, or that their names were intentionally *softened into an Aryan form*, as erroneously supposed by some, but that such of the Âryans and even our own kith and kin as had *abandoned the Vedic rites and traditional sacrifices, transmitted from hoary antiquity*, were *dubbed* Dasyus and Dâsas, Asuras and Râkshasas, Yâtudhânas and Mridhravâchas, of which, by the bye, I shall give details anon, not to mention other opprobrious names by which they were at times distinguished, either in contempt and to show hatred, or simply for the reason that they had proved to be *Renegades and Converts to an altogether new Faith*, which was con-

1. As to the Aryans having been themselves of indigenous origin and autochthonous in India, vide above Chapter VI.

sidered by our Rig-Vedic Fore-fathers to be *ungodly* in the extreme.

Nay, we find our Rig-Vedic Rishis also calling such *Renegades* and impious persons *black enemies* (कृष्णगर्भाः ऋ० वे० १-१०१. १; कृष्णाः ऋ० वे० ४-१६-१३); while even our Irânian brethren do not seem to have let go an opportunity to designate our Rig-Vedic ancestors as *black*. For, in the Gâthâ *Ustavaiti*, Zarathustra hath said as follows:—"12. That I will ask Thee, tell me it right, thou living God, who is the religious man and who the impious, after whom I wish to inquire? With whom of both is the *black spirit*, and with whom the bright one? Is it not right to consider *the impious man* who attacks me or Thee, to be a *black one*" ? (*Vide* Dr. Haug's "Essays on the Sacred Language, Writings, and Religion of the Parsees. Edition 1862, p 151. The Italics in the extract are mine. *The Author.*)

Evidently, therefore, notwithstanding the fact that our Rig-Vedic Forefathers and our Irânian brethren of the period, were of the same Indo-Aryan Parent-stock, and were as *fair* and *white* as snow, they (the Irânians) used the term *black*, in respect of our Vedic Ancestors, simply for expressing their *contempt* of them. And we find history repeating itself every day, even now, when some of the Westerners puffed up with vain superiority, inflated with arrogance,

and elated with pride, call us (Hindus or Indo-Aryans) *Niggers*, or to use the expression of Max-Müller "the so-called Niggers of India", (*vide* India. What Can it Teach us" ? Edition 1883. p 28), although our brethren of Kashmir, who live in the cold regions of the Himâlayas, are *as fair as Europeans, and more beautiful than the latter*, not to say even of *fairer* complexion than some of these Europeans.

"Dasyu", therefore, has nothing in it signifying *aborigines*, and seems to be a term used simply to denote *a class of persons who neglected sacrifices*, and in respect of whom *contempt was expressed, as they were non-sacrificers* (अव्रतान् R. V. I. 51-8; दस्युमव्रतम् R. V. IX. 41-2). Moreover, even Occidental scholars of note say that the word *Dasyu* only conveys the idea of *Peoples* or *Tribes*. For instance, Zenaide A. Ragozin declares "Dasyu, meaning simply peoples," "tribes"; "a meaning, which, the word, under the Irânian form *Dâhyu*", retains, all through the Avesta and the Akhæmenian inscriptions, while in India, it soon underwent peculiar changes".....(*vide* Note. Vedic India. p 113. Edition 1895).

With these preliminary observations, it appears necessary now to give to the Reader some idea about the meaning of the word *Ārya*, as also of *Dasyu* and *Dāsa*, with their authorita-

tive definition, and place before him the requisite explanation in regard to the expressions—the *Asuras* and the *Rākshasas*, the *black skin* (त्वचं कृष्णं) and the *black people* (विशः...असिक्नीः), *Yātudhāna* (यातुधानः) and *Mridhravāchas* (मृध्रवाचः), that we come across in the Rig-Veda.

The word *Ārya* means Lord or noble, and Yāska defines it by saying that, “*Ārya* is the son of a lord (आर्य ईश्वरपुत्रः नि० पू० प० ६-२६). *Sāyana*, the great scholiast, explains *Ārya* as meaning one to whom all should resort (आर्यस्-अरणीयस्—सर्वैर्गतव्यम् —, *vide* *Sāyana*’s exegesis on Rig-Veda I-130-8). He further explains *Ārya*, and interprets the word as follows:—“wise performers of rites”—(आर्यान्विदुषोऽनुष्ठातृन् R. V. I. 51, 8); “one, of the three highest castes of Brāhmaṇa, Kshatriya, and Vaishya,”—(उत्तमं वर्णं त्रैवर्णिकम् R. V. III. 34. 9); one performing religious rites such as *sacrifices* &c,—(आर्याय-यज्ञादिकर्मकृते यजमानाय—R. VI. 25. 2); excellent on account of performance of *sacrificial ceremonies*—(आर्यार्याणि—कर्मानुष्ठातृत्वेन श्रेष्ठानि R. V. VI. 33. 3), &c, &c.

Now, referring to *Dasya* or *Dāsa*, we find the word explained in the *Nirukta* by Yāska, etymologically, as follows: “*Dasyu*, is derived from the root *das* (दस्) ‘to destroy.’ In him

Rasas (रसाः = fluids or essence) are consumed, and *he destroys (religious) rites*" (दस्युर्दस्यतेः क्षयार्थादुपदस्यन्त्यस्मिन्नसा उपदासयति कर्माणि । नि० उ० ष० १-२३). Sâyana interprets the word *Dasyu* as meaning "an enemy," "a thief", or "a robber," intending thereby a person that takes away stealthily or by force (दस्युं—चोरं वृत्रम् R. V. I. 33. 4), or "*enemies that destroy those who observe Vedic rites* (दस्यवः—अनुष्ठातृणामुपक्षपयितारः शत्रवः R. V. I. 51. 8). Sâyana also explains the term *Dásas* by saying that they are "*the people who destroy religious rites*" दासीः—कर्मणामुपक्षपयित्रीर्विश्वाः सर्वा विशः प्रजाः...। R. V. Vi. 25. 2), and declares them to be "*the enemies devoid of religious ceremonies*, or the Shudras: (दासाः—कर्महीनाः शत्रवः R. V. VI 60. 6; दस्यवः = अव्रताः R. V. I. 51. 8; दासवर्णं शूद्रादिकं R. V. II 19. 6 (सायणः) दस्युम्...अव्रतं.....R. V. VI. 14. 3; दस्युमव्रतं ॥ IX, 41 2; अकर्मादस्युः....अन्यव्रते। अमानुषः । R. V. X. 22. 8; दासः कर्मकरः शूद्रः ; आर्यस्त्रैवाणकः R. V. X. 38. 3; *vide* Sâyanas commentary).

But, more than this and above all, even the Rig-Veda itself unequivocally declares and generally defines in terse language, "who are, or what is meant by, *Āryas* (आर्याः) and *Dasyus* (दस्यवः)", and explains that "*Āryas* are those who perform sacrifices [बर्हिष्मते... (Sâyana says, यज्ञेन युक्ताय—)...यजमानस्य], while those are *Dasyus* that observe no rites [अव्रतान्.....

(which Sâyana interprets as कर्मविरोधिनः ।)... *vide* R. V. I. 51. 8]. The Rig-Veda also explains *Dâsa*, and says that, *Dâsas* are those that are "enemies" or "unfriendly" (अमित्रान्दासाः R. V. VI. 33. 3), evidently, owing to their *non-sacrificing tendencies*. As the original (R. V. I. 51. 8) is very important, I quote it here below, for facility of reference:—

विजानीह्यार्यान् ये च दस्यवो बर्हिष्मते रंधया
शासद्व्रतान् ।

शाकी भव यजमानस्य... ॥ (ऋ० वे० १-५१-८).

"Distinguish between the *Âryas* and those who are *Dasyus*; and, chastising those *who observe no sacred rites*, subject them to *the sacrificer*. Be a strong supporter of him *who sacrifices*". (Muir, II. 359. Edition 1871).

In fact, it seems that our Rig-Vedic Ancestors, who looked on *the whole economy of Nature*, nay, *the very existence of Man* and even *our human Institutions*, from the stand-point of religion, had divided the Aryan world into *Sacrificers* and *non-Sacrificers*, the *Observers of rites*¹ and the *non-Observers*, the *Religious* and

1 It is, I think, necessary to state here, that of all the rites and sacrifices, the Soma sacrifice has been deemed to be the greatest, and as such, thought to be *the very head and front of all*. For, Soma has been supposed to be *older* than even the sacrifice itself (यज्ञस्य पूर्व्यः R. V. IX. 2. 10), the very *soul* of sacrifices (आत्मायज्ञस्य ... R. V. IX. 6. 8), and therefore *the cream* of all rites and religious ceremonies (*vide* above pp123,124). Consequently, our Rig-Vedic ancestors held it in the highest esteem. But, as our Irânian brethren spoke of it disparagingly, they were regarded as *Dasyus* and *Dâsas*, non-sacrificers and enemies (अव्रतान् R. V. I. 51. 8, अमित्रान् R. V. VI. 33. 3; *vide* ante p 140).

the *Irreligious*, the *Godly* and the *un-Godly*. The latter, therefore, owing to their non-Sacrificing tendencies, were naturally *not liked* and even *held in contempt* by our *sacrificing* Rig-Vedic fore-fathers, and as such, were considered to be *beyond the Âryan pale*. Evidently, this view appears to have been supported by the Mahâ-Bhârata, the Smriti, and the Vedic authorities, as will be shown later on; (*vide* below pp 267, 268), and this being the case, it has been, to a certain extent, shared by Occidental scholars as well. Because, says Z. A. Ragozin that, "To an Âryan Hindu, the man who owned the Soma and did not press it, was a hopeless reprobate. In fact, he divided mankind into 'pressers' and 'not-pressers', the latter word being synonymous with 'enemy' and 'godless barbarians,' (*vide* 'Vedic India'. p 171. Edition 1895). In the Mahâ-Bhârata, too, we find the Brâhmans or *Dvijas* considered to be Vaishyas and Shudras, as they had abandoned performing sacred religious rites:—

स्वधर्मान्नुतिष्ठन्ति ते द्विजा वैश्यतांगताः ।

कृष्णाः शौचपरिभ्रष्टास्ते द्विजाः शूद्रतांगताः ।

इत्येतैः कर्मभिर्व्यस्ता द्विजा वर्णान्तरंगताः ।

(M. Bh. Sh. P.)

Thus, it obviously appears that the word *Arya* was applied to those who *observed religious*

rites or performed sacrifices, and Dasyu or Dasa to those who not only neglected such rites, but caused obstruction in their performance and even destroyed them. Evidently, therefore, there seems nothing at all which, in the least, conveys any idea of *foreign origin* in the term "Ârya", or of *non-Âryan* in the appellation "*Dasyu*" or "*Dâsa*." And the only fact that must always be borne in mind, and as such, should never be lost sight of, is that while the *Âryans* were the *performers of sacrifices*, the *Dasyus* or *Dâsas* were but *renegades* like the *Irânians* who were called *Asuras*, and, consequently, were regarded as *degraded Âryans*, as they had *lost their position* in the Brahmanical communion *from neglect of sacred rites*. This seems clear from the Code of Manu, as it says that *Kâmbojas* and others, though *Âryans*, were called *Dasyus* (सर्वे ते दस्यवः स्मृताः । म० स्मृ० १०-४५), on account of their having become degraded (वृषलत्वं गता लोके), as they were not in touch with the Brâhmanical rites (ब्राह्मणादर्शनेन च । म० स्मृ० १०-४३), and therefore considered to be beyond the Brâhmanical pale (मुखबाहुरूपजानां या लोके जातयो बहिः । म० स्मृ० १०-४३). In the same way, another very ancient document—the *Aitareya*

Brâhmana¹—also speaks of the degraded Aryans having become *Dasyus*, after Vishvâmitra had cursed his fifty disobedient sons and said to them, ‘Let your progeny possess the extremities’ (of the land), *vide supra pp 251, 252*,

Besides, in the Mahâ-Bhârata too, the persons and the class of people who remained *without performing religious rites*, have been designated as *Dasyus* (दस्यूनां निष्क्रियाणां). Nay, they even seem to have been regarded *so low and impure*, that Kshatrias or kings were actually forbidden from receiving any thing, *i. e.* property, *wealth, &c.*, that belonged to them, viz. the *Dasyus*. For, says the celebrated Bhîshma, to the King and Emperor Yudhishtira, as follows:—
न धनं..... । दस्यूनां निष्क्रियाणां च क्षत्रियो हर्तुमर्हति ॥ २ ॥ श्रीमन्महाभारते १२-१३६-२; (The South Indian Texts Edition. 1908).

It evidently appears then, taking all these things into consideration, that the Aryans that had *neglected and abandoned Vedic rites and sacri-*

1 In respect of the antiquity of this Brâhmana, Dr. Haug says as follows:—“Already at the time of the composition of the Brâhmanas, which as we have seen, cannot be later than about 1200 B. C., the three principal Vedas, *i. e.* their respective Samhitas, were believed to have proceeded directly from the mouth of Prajâpati, the lord of the creatures...This could not have been the case, had they not been very ancient.” (*vide The Aitareya Brâhmana*. Edited by Dr. Martin Haug, P. H. D. Vol. I. Edition 1863. Introduction. p 48).

fices, having been supposed to be *renegades*, were called *Dasyus*, and were even looked upon as much *degraded*. They, therefore, had to remain aloof from the Brâhmanic community. This fact had, naturally, debarred them from mixing with the Brâhmanas or being in touch with the Vedic usages and traditional rites, had made them sink into the condition of clumsy peasants,¹ or of hewers of wood and drawers of water, nay, of the denizens of forests, hills, or dales, and had finally reduced them to the lowest depths of savage life.

In the circumstances, Muir seems to have rightly observed, that he had not discovered any

1 (a) These, some Oriental and Occidental scholars consider to be the *non-Aryan aborigines*, from their degraded condition and semi-barbarous mode of life.

(b) For the sake of comparison, I may here remark with advantage, that the Sâma-Vedi Brâhmanas of Tâlukâ Bassein in the Thana District of the Bombay Presidency, who speak very impure Marâthi and call themselves "*Shâm-Vedis*," are certainly not better than the Shûdras, the fishermen, the Koli Christian converts, and the lower classes of people with whom they have been living. Nay, owing to their constant contact with them, they can hardly be distinguished from them.

(c) As another instance of the effect which even the changed mode of life and the mere surroundings or environments have upon people in general, I may also state that, even our Aryan Brâhmanas, who were forced to embrace Islâmîc faith during the Mahomedan invasions of India and "*the Sword or Koran-times*," cannot now be recognised from the other Mussalmans.

name of the Dasyus or Asuras mentioned in the Rig-Vēda, that "could be regarded as of *non-Aryan* origin" (*vide* Muir's O. S. T, vol. II. p 387), that Dasyus were 'regarded by Indian authorities as degraded Âryans' (p. 366), and that "there are other races also, who, although in the later Sanskrit literature they are spoken of as being now aliens from the Brâhmanical communion, are yet declared to have once belonged to the Kshatriya caste, and to have lost their position in it from neglect of sacred rites." "In addition to this tradition, however, we have got further proof of the Arian origin of some at least of these (Kâmbojas, &c.) tribes'. (Muir's O. S. T. vol II. p. 355, Ed. 1871).

Accordingly, the Dasyus or Dâsas having been the *neglecters of sacrifices* and of *Vedic rites*, had become in time *non-sacrificers*, and as such *degraded Âryans*, and even a *separate class* altogether. The division, therefore, of the people of Vedic India into Âryan and Aboriginal, or *Âryan Conquerors* and *Aborigines*, appears on the very face of it to be *neither natural nor original*, but obviously *artificial* and *modern*. In fact, it was not known to our Vedic Ancestors, nor to us—their descendants—, till lately, or rather till some Westerners created the division and newly introduced it. In the circumstances, it would not be out of place here, to make a pass-

ing reference to the argument of Mr. Nesfield, advanced in his "*Brief view of the Caste system of the North-Western Provinces and Oudh*," for the purpose of fortifying my conclusions. For, he uncompromisingly denies the truth of any such division of the people of India as *the Âryan Conquerors of India and the aborigines of the country*, and even asserts that, it is '*the modern doctrine which divides the population of India into Âryan and aboriginal*.' He further advocates and argues forcibly in favour of the fact that, there is '*essential unity of the Indian race*', and maintains that '*the great majority of Brâhmanas are not of lighter complexion or of finer and better bred features than any other Caste*', or '*distinct in race and blood from the scavengers who swept the roads*'.¹

Having had, therefore, due regard to all the facts of the case, it seems that we *Aryans*: *were not foreigners in the Land of the Seven Rivers*, and as such, there was no Âryan inva-

1 This theory naturally called for the searching test in respect of the matter. But, I may here observe, that new investigations in the study of Ethnology in India, such as measurements of Head-form and of the nose, have not yet yielded any the least satisfactory results. For, even responsible authorities on the subject have said, "It must be added that the conclusions based on these investigations are necessarily provisional, and will be of use mainly as a guide to research"...(*vide* The Imperial Gazetteer of India. The Indian Empire, vol. I. pp 286, 287. Edition 1907).

sion of India at all. Evidently, the use by the Rig-Vedic Bards of the word *Dasyu* or *Dása* was made simply to show extreme contempt and hatred for the *non-sacrificing Aryans* like the Iránians, who were known as *Asuras* (*vide ante p.200*), much in the same way as the term *Devas* was used contemptuously by the Iránians to designate the *Vedic-Aryans*, or the appellation by the latter to the former, of the term *Asuras*, or the expression *Yâtudhána* (यातुधान) by Vishvâmitra to Vasishtha, notwithstanding the fact that both these were *true* Âryans of the *purest blood* of the Vedic times, as we shall presently show, the one being a Kshatriya subsequently elevated to the great dignity of a *Deva-Rishi*, and the other a high Brâhmana.

For, if, as argued by some scholars, our Rig-Vedic Fore-fathers—now designated as the Indo-Aryans and first Conquerors of India—had been of *foreign origin* and not autochthonous in India, the fact would have been expressly stated not only by Yâska and Sáyana as also by other commentators, but would have certainly been referred to, directly or indirectly, in the Rig-Veda itself, and even in other Vedic works and Smṛiti literature also. Since, if, as erroneously supposed by some, we Indo-Âryans were really the conquerors of Âryâvarta, and had subjugated

ed this country by dint of energy and force of arms, by natural pluck and great perseverance, by political sagacity and marvellous power of organisation, our Primitive Fore-fathers and Vedic Ancestors having been very careful and most penetrating observers of facts, would have, undoubtedly, with *just pride and pomp*, described the *Dasyus* or *Dásas* and *Asuras* as the *conquered people*—nay as the *subjugated aborigines*—and themselves as the *Conquering foreigners*, if at all they were such. But, nothing of the kind appears anywhere, in the least. On the contrary, we observe Manu, the celebrated Indo-Aryan or Hindu Law-giver, making very pertinent remarks to the effect that, “All the country beyond the limits of Âryāvarta—known as the *Sacrificial Region* (संज्ञितो यज्ञियो देशो)—belonged to *Foreigners* (म्लेच्छदेशस्त्वतः परः ॥ म० स्मृ० २-२३),” thereby obviously suggesting the idea that the Âryans living within the confines¹ of Âryāvarta were *not foreigners* in the land, but *were autochthonous* in, and the *primitive*

1 This theory would perhaps create pious horror in the minds of those, who, deeply saturated in Western ideas, have been accustomed from their school days, to read in modern books something like “*the Aryan invasion of India and the subjugated aborigines of the land*”. But, stern facts and refragable evidence found in the Rig-Veda, and placed before the Reader in this work, would, I humbly think, tell an altogether different tale.

inhabitants, of the Country of the Seven Renowned Rivers, to the north of which lies the great Himâlayan Chain, known, on this very account, as the Northern Mountain.

The *Dasyus* or *Dâsas*, therefore, oft referred to in the Rig-Veda, having been proved to be *degraded Âryans*, could not be of non-Âryan origin, in the face of evidence found in the Vedic works, the recognised Institutes of Manu, and the authoritative declarations made by Indian erudite scholars and exegetists of olden times, well-versed in Indian traditions of hoary antiquity. But, apart from this, there is yet further proof of still more importance and greater magnitude, which claims our first and closest attention, and which therefore I cannot resist the temptation to note here in full, with the requisite details.

It appears that some scholars, Oriental as well as Occidental, entertain a rather queer idea that there is something inherent in the word *Dasyu* or *Dâsa*, not to say *Asura*, which makes it *non-Âryan*, and gives it *the tinge of barbarism*. But, nothing can be further from truth, than this. Since, even pure Âryans, as we shall presently show, bore the names of *Dâsa* and *Dasyu*, with a nounal or adjectival prefix or suffix; and persons of the highest rank and of un-

questionably Āryan blood had the appellation of Dāsa. Nay, they even did not in the least think it derogatory to call themselves Dāsa, simply for this plain reason, that there was *absolutely nothing in the word itself* that could be thought *non-Āryan* or *barbarous*. For instance, the original name of the renowned *Spiritual Master* (i. e. सद्गुरु) of Shivaji the Great—the celebrated King and Founder of the Marāthā Empire in India—was Nārāyana. Having been a Brāhmana, he was certainly a genuine Ārya of the highest caste ; and still, he adopted the name—*Rāma-Dāsa*, (i. e. the servant of God Rāma), and was even so called, by one and all. Moreover, our greatest Sanskrit Poet and even the most celebrated Dramatist, was called *Kālidāsa*. And we find even King Pururavas of ancient fame and hoary antiquity, of pure Āryan blood and of royal Kshatriya family, calling himself *Dāsajana* (दासजन), while addressing his beloved lost Queen Urvashī, in his lamentations.

कमपराधलवं मम पश्यसि

त्यजसि मानिनि दासजनं यतः ।

(विक्रमोर्वशीयं ना० ४-२९)

Now, we all know that the aforesaid expression (दासजन) was put into the mouth of the King, by the poet. But, even then, we must never forget the fact, that Kālidās was the

greatest of Poets, the Master Dramatist, and the Veteran Artist. Nay, he was even one *perfectly conversant* with all historical traditions of the by-gone age, and of the Vedic antiquity. It was, therefore, not at all likely that he would put any *unbecoming word* or *improper expression* into the mouth of the royal personage and the Ârvan character of the highest rank of king, with regard to his *own self*, by calling himself *Dâsa-Jana* (दासजन).

But, to put an end to all doubts, and silence all surmises, I venture to go further, and even to the very root of things, and place before the Reader the requisite evidence in the matter, found in the Vedas and even in the Rig-Veda itself. To begin with, we find the son of Itarâ (इतरा), the wife of a Rishi of the Vedic period, named and called *Mahî-Dâsa*, (*vide* Sâyanas Introduction to the Aitareya Brâhmanam); while in the Aitareya Âranyaka, he seems to have been mentioned as *Mahî-Dâsa Aitareya*.

To come still nearer home, we find king Paijavana (पैजवन) of great celebrity and of Vedic renown, frequently mentioned in the Rig Veda with much panegyric. He was, as is well known, a Kshatriya and therefore a genuine Ârya ; and yet he was named *SuDâs* (सुदास) Nay, his father too was called *Divo-Dâsa* (दिवो-

दास), who was also a'king, and had a son who was the favourite of, and aided by, Indra (R. V. VII. 18. 5, 17). Divodâsa, however, was also called Pijavana, and as Sudâs was his son, he too was designated Paijavana by his patronymic name. Thus, we find Yâska stating as follows :—
सुदाः कल्याणदानः पैजवनः पिजवनस्यपुत्रः । (निरुक्ते
पू० ष० २-२४). While, the Rig-Veda itself contains the undermentioned verses in respect of both Divo-Dâsa (दिवोदास) and Sudâs (सुदास्).

इमं नरो मरुतः सञ्चतानु दिवोदासं न पितर
सुदासः ।

अविष्टना पैजवनस्य केतं दूणाशं क्षत्रमजरं
दुवोयु ॥ २५ ॥

(Rig-Veda. VII. 18. 25.)

“Attend on him, O ye heroic Maruts, as on Sudâs's father Divodâsa.

Further Paijavana's desire with favours. Guard faithfully his lasting firm dominion”.
(Griffith).

But, above all, we find even God *Agni* (Fire), addressed with *Dâsa* epithets, although the Vedas consider him to be the *Chosen Âryan Priest* and minister, the very *head* and *front* of all sacrifices, nay of progress and civilization, of

morals and virtues¹. For instance, in the Rig-Veda, he is not only called *Bhārata* (भारताश्चे... ऋ० वे० २-७-१), but designated also as *Daivo-dāsa*. That is, *Agni* of *Divodāsa*, who having especially worshipped *him*, had claimed him as *his tutelary God* (दैवोदासो अग्निः..... ऋ० वे० ८. १०३. २).

Besides, there is another very important thing which also demands our earnest attention. For, like the aforesaid Âryan names ending² in *Dāsa*, we also come across genuine Âryan appellations ending in *Dasyu*. For instance, *Paurukutsya* (पौरुकुत्स्य) was the son of king *Purukutsa* and his queen *Purukutsani*, and was a Kshatriya king of genuine Âryan blood. Moreover, *Sâyana*, the great Vedic Exegetist, calls him (पौरुकुत्स्य) a *Rajarshi* in IV. 42-8 of the Rig-Veda (पुरुकुत्सस्य पुत्रस्त्रसदस्यू राजर्षिः ।). While, from the *Anukramanikā*, we learn that

1 In this respect, Max Müller writes that, "Agni...in the Vedas is the type of the sacrifice, and with it of civilization and social virtues.".....(Last Results of the Turanian Researches. p 344).

2 The prefixes to the word *Dāsa*, as in the case of *Divo-Dāsa*, *SuDās*, &c., probably seem to be intended for recognising the *Sacrifice-loving Aryans* from those degraded *Dāsa-Aryans* who neglected the performance of such rites, or were *non-sacrificers*. These were, for instance, the *Irānians* or ancient *Perso-Aryans*. And the same holds good in the case of *Aryan names ending in Dasyu*, such as *Trasa-Dasyu*, of which, by the bye, I shall give detail presently.

he was even the author—the *Rishi*, and the *seer*—of the Rig-hymn, viz. R. V. IV. 42. But, all this notwithstanding, that is to say, although he was a genuine Ârya and a Rig-Vedic Poet, his name was Trasa-Dasyu ; and he was also well known as such. Nay, he was even designated a *demi-God* (अर्द्धदेव), as would appear from the following short account given in the Rig-Veda itself:—

अस्माकमत्रापितरस्त आसन्त्सप्त ऋपयो दौर्गहे
वध्यमाने ।

त आयजंत त्रसदस्युमस्या इंद्रं न वृत्रतुरमर्द्ध-
देवम् ॥ ८ ॥

(Rig-Veda IV. 42. 8).

“Our fathers then were these, the Seven Rishis, what time the son of Durgaha (that is, Purukutsa—the father of Trasa-Dasyu) was captive.

“For her (i. e. the consort of king Purukutsa or queen Purukutsânî), they gained by sacrifice Trasadasyu, a demi-god, like Indra, conquering foe-men.” (Griffith).

पुरुकुत्सानी हि वामदाशद्व्येभिरिन्द्रावरुणा
नमोभिः ।

अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरर्द्ध-
देवम् ॥ ९ ॥

(R. V. IV. 42. 9).

“The spouse of Purukutsa gave oblations to you, O Indra-Varuna, with homage.”

"Then, unto her, ye gave King Trasadasyu, the Demi-God, the slayer of the foe-man."
(Griffith).

Thus, it will be perceived that there is *absolutely nothing at all*, that could be called non-Âryan or barbarous in the word *Dâsa* or *Dasyu*, as persons of *pure Âryan blood* and royal *Âryan characters* of the rank of *king*, nay, of *Demi-god* and even *God*, had names and epithets of *Dâsa*, or those ending in *Dâsa* and *Dasyu*. (*Vide ante pp. 277, 278.*)

Besides, there is yet one more point which deserves due consideration. For, if, as has been *erroneously* supposed by some, our Vedic Ancestors were really *conquerors, foreign to the soil of India*, and therefore *immigrants in the Land of the Seven Rivers*, there must and ought to have taken place the requisite *interchange of language*, of words, of thoughts, and of expressions, between *the conquerors and the conquered*. But, where did exist the language and the words of the latter? Again, there must have been the mutual *give and take of speech*, or form of expression, between *the foreigners and the aborigines*. But, where is that speech of the latter in the Vedic Sanskrit, or even any the least reference to it? Obviously, it was necessary for all practical purposes, that there should have been the reciprocal exchange of thoughts, of

feelings, of sentiments, and of the wishes of the *Rig-Vedic Āryans* and of the *so-called aboriginal Dasyus*, especially as the former were *supposed to be strangers* in the Land of the Seven Rivers, and were therefore positively in need of the names of several rivers, of the highest and the greatest stupendous Mountains, of large villages or towns of the Land, of the people that they had come across, of the nomenclature used for a thousand and one things observed all round or required every now and then for daily wants, and of the terminology applied to technical terms ; as, foreigners would naturally be ignorant of the topography and the toponomy of the country, which they either *invaded* or *immigrated into*.

As an historical and matter-of-fact evidence, we find, during Alexander's invasion of India, in B. C. 326, the Greeks borrowing from our ancient Ancestors the Sanskrit names of rivers, cities, and great personages, that they had come across ; though, in the mutual exchange of these words, they were much mutilated, and therefore now appear in corrupt forms in the foreign language. For instance, the Vedic river *Vipat* or *Vipash* (later *Vipāshâ* and modern *Beeas*) was then called *Hyphasis* by the Greeks. Pliny knew it as *Hypasis*, which, by the bye, is a very fair approximation to the Vedic *Vipāsh* ;

while other classical names are Hypanis, Bipasis, and Bibasis. Moreover, Strabo calls Parushni—(better known as Iravati)—by name *Hyarotis*; on the other hand, Arrian gives it a more Greek appearance by calling it Hydraotes, which, however, is the modern *Râvi*. Further, *Pâtali-putra* or modern Patna, also known as Kusumapura and Pushpapura, was corrupted by the Greeks into *Palibothrá*; and *Chandra Gupta*,—the name of the powerful Mauryan King of Magadha,—was metamorphosed into *Sandra-kottos*.

These, and other innumerable instances of the kind, abundantly prove the natural exchange of words, when foreigners come in contact, or happen to have intercourse, with the indigenous population of the country. But, in the present case, there *appears absolutely nothing of the sort* !! Nay, not a single word, nor any expression, nor any mode of utterance, presents itself in the Rig-Veda, which can be called *the non-Aryan idiom of the Aborigines*. And the only language that seems to have been in use in the Land of the Seven Rivers was the *Primitive language of the Primitive People*, viz. the Vedic Sanskrit, and *certainly no other*. In fact, the names of rivers from the Ganges in the East to the Kubhâ or Kabul in the West, (*Vide* R. V. X. 75-5, 6), and of mountains then described

by our Rig-Vedic fore-fathers and have since been used, are Vedic Sanskrit ; and these having been such as were given by our *Primitive Âryan Ancestors*, have actually been found in the *invaluable* and *the oldest document* in the whole world—the Rig-Veda. Evidently, the names of the rivers and mountains, herbs and grass, &c. of the Land of the Seven Rivers, seem to be pre-eminently Âryan, indigenous as well as original, and not in the least non-Âryan, foreign, or borrowed from others, as will appear from the following appellations (गंगा, यमुना, सरस्वती, विपाद्, सिंधुः, रसा, कुभा, हिमवन्तः, मूजवत्, सोम, दर्भ, &c. *vide* R. V. X. 75. 5, 6 ; X. 121. 4 ; X. 34. 1 ; I. 2. 1 ; I. 191. 3 ;), that were given by our Tertiary Ancestors to the several rivers and mountains, herbs and grass, that surrounded their *Cradle* in Âryâvarta, after they were able to stand on their own legs, or to think for themselves, to observe, to appreciate, and to admire.

Now, our Rig-Vedic fore-fathers were not only men of *superior talents* and of superior calibre, but were also very *keen observers of Nature*, and *accurate delineators of facts*. As such, therefore, had they been *foreign conquerors or invaders of*, and *strangers in*, India ; and had they found Âryâvarta inhabited by some indigenous population other than themselves, they

would have, with *just pride and pomp, certainly recorded* the fact in the Rig-Veda, as a thousand and one other things they have done, in the exuberance of their intellect and outpouring of poetic imagination, especially as the same was worth recording. They would have, therefore, made *a special mention of the conquest of the land, of the subjugation of the Aborigines, if any, and of the final settlement by them of the conquered country.* But, *nothing of the kind* at all, appears anywhere in the Rig-Veda, nor in other Vedic and Sanskrit Literature, nor in the the Avestic]Works of the Âryans.

In the face of these things, therefore, and having had due regard to all the facts stated before, there seems no doubt whatever that our Rig-Vedic fore-fathers and their Primitive Ancestors of the *Tertiary Period*, having been *autochthonous* in *Aryāvarta*, the term *Dasyu* and *Dâsa*, *Asura* and *Râkshasa*, seems to have been used to distinguish such of our Iranian brethren and other Âryan *Renegades*, as had shown their open *contempt* for *Soma-worship* and other Âryan sacrificial rites, and had troubled the worshippers. These, accordingly, were naturally treated as a *separate class, tribe, or people*, and were supposed to be *beyond the Âryan pale*, of which, however, some *relic* seems fortunately to have been *preserved* in the

Avestic scriptures and Akhæmenian inscriptions in the word *Dāhyu*, which, by the bye, appears obviously to be the corruption of Sanskrit *Dasyu*, of which I have given details and the authoritative statement before (*vide* above pp. 262@264). I have also made observations below, on pp 296,297, in respect of the separate class of Rākshasas (राक्षसजातिभिन्ना), to which reference seems to have been made in the Rāmāyana (*Tilakā Commentary*, VII. 6.31 *infra* p 297).

Besides, we find our Vedic Bards speaking of the wealth and cattle, property and strength, towns and forts of the Dasyus, who, therefore, could not, as has been usually supposed, be the wretched barbarians hiding themselves in the hills and dales. For instance, the Rig-Veda describes the *wealthy Dasyu* (दस्युं धनिनं ऋ० वे० १. ३३. ४), his *shattered forts* (पुरो यदस्य संपिणक् ऋ० वे० ४. ३०. १३), and his *demolished iron castles* along with his own destruction by Indra (हत्वी दस्यून् ऋ० वे० ३. ३४. ९).

Under the circumstances, there appears no reason whatever to consider the *Dasyus* or *Dāsas* to be *non-Āryans* ; and as rightly remarked by Professor Roth in his Lexicon, "It is but seldom, if at all, that the explanation of *Dasyu* as referring to the non-Āryans, the barbarians, is advisable." For, *Dasyus* or *Dāsas* was the term employed by our Ancestors to the *Āryan Rene-*

gades, who had either *abandoned* Vedic rites ; or who, owing to religious differences, having shown extreme *contempt for* them, had even *separated* themselves from our Vedic fore-fathers, had *gone* to the hills and dales, mountains and forests of Âryâvarta, to avoid company of the *Âryan-Sacrificers*, or had taken refuge in regions beyond the confines of India. And the same holds good in the case of the so-called *Asuras*, corrupted into Persian Ahuras, who were no others than the Iranians, and who having left off performing sacrifices, had despised the worship of the Vedic Soma, and taken shelter in Irân and its extreme northern tract, which they subsequently called *Airyana Vaejo*, deeming it, after their expulsion from the Land of the Seven Rivers, to be *the first* and *the best created Region*. Here, they established *the new Zoroastrian faith*, and styled their Prophet—Ahura—Mazda, which expression is evidently the corruption of Vedic *Asura Medhâvi* (असुर मेधावी), *vile* ante pp. 199, 200.

Perhaps, this will be supposed by some to be a mere conjecture, or even a presumption. But, nothing at all, it is humbly submitted, has been stated in these pages without proof ; and as the same will naturally be expected, I venture to adduce the requisite evidence, not to say Vedic authority, in respect of the matter. In the

Chhândogya Upanishad, a very interesting and matter-of-fact detail appears, of which, therefore, I give herein below the necessary extract : तस्मादप्यद्येहाऽदानमश्रद्धानमयजमानमाहुरासुरोवतइति । (छा० उ० अ० ८. खं० ८. ५), the substance of the same being as follows:—"Hence, even *at this day*, one who does not give (in charity), or has *no faith*, or *does not offer sacrifice*, is said to be an *Asura*."

I may, however, here add, that in the Rig-Veda, Dása meaning a non-sacrificer (ante p.262-3), also means an *enemy* in general. Since, one verse says, "Kill our Ârya enemies and the Dása enemies" (दासा च वृत्रा हतं आर्याणि च..... R. V. VII. 83. 1). While, elsewhere in the Rig-Veda (VIII. 96. 18), the word Dása means and refers even to the *clouds* that enthralled and kept confined the waters therein, which, therefore, after their overthrow and break-up, were let loose by Indra, and the Indus and the other rivers made to flow: (त्वं सिंधूरसृजस्तस्तभानान् त्वमपो अजयो दासपत्नीः ॥ ८. ९६-१८).

As to *Asuras*, I have given the requisite particulars before (*vide ante pp.* 199, 208, 210, 227, 260, 267, 286-7), and I would here only recapitulate that, these were the Iránians or Perso-Aryans (modern Parsees), who after religious schism, separation, and expulsion from Âryâvarta or the

Vedic "*Land of the Seven Rivers*" (सप्तसिंधवः), were dubbed *Dasyus*, *Dāsas*, or *Asuras* by the Vedic Aryans as they were *not charitable* (अदानम्), and *did not perform Vedic rites and sacrifices*. For, says the *Chhândogya-Upanishad* as follows:-"Hence, even at the present day, a person who is destitute of liberality, who has no faith (in Vedic rites), and who does not sacrifice, is contemptuously addressed as one of the Asura race." (*Vide supra p. 287*).

We shall now, for a while, turn our attention to the expression *Rákshasa* (राक्षस) and *Yátudhàna* (यातुधान), *Krishna-Tvacha* (कृष्णत्वच) and *Krishna-Garbha* (कृष्णगर्भ), as also to *Mridhra Vāchas* (मृध वाचः), and endeavour to explain what they mean. It seems that these and other expressions of scurrilous character, were evidently used to signify extreme, contempt for those who were supposed to be *enemies*, either because they were *neglecters* of Vedic sacrifices and other sacred rites, or for the simple reason, that they were considered to be *hostile*, and as such *undesirable*¹ by the party using the epithets, not withstand-

¹ Probably, much in the same way, as the Whites in Africa and America do at present, in respect of the Asiatics and the coloured races, owing to race-prejudice, by heaping upon them all sorts of charges and abuses, and subjecting them to undeserved insults as also offensive language, considering them to be *undesirables*. In view, therefore, of corroborating this statement, it would, I think not be out-

ing the fact that, in some cases, the person, against whom the most revolting and terrible abuses were levelled, was, like Vasishtha, of *pure Aryan blood* and even commanded *the greatest respect*. In the Rig-Veda (III.30.15,16,17 : इंद्र...रिपवो हन्त्वासः ॥ १५ ॥ रक्षो मघवन्नरंधयस्व ॥ १६ ॥ ब्रह्मद्विषे तपुषि हेतिमस्य ॥ १७ ॥), the Rik Poet prays, "O Indra, these malignant mortals, our foes, must be slain by thee" (15); "O Maghavan, slay and make the fiends our booty" (16);

of place, to give here a few facts admitted even by responsible politicians and British statesmen, who have been deemed to be great authorities.

Mr. J. Chamberlain, M. P. and Secretary of State for the Colonies, declares, "I say, you, who have seen all this, cannot be willing to put upon those Indian men a slight which I think is absolutely unnecessary for your purpose, and which would be calculated to provoke ill-feeling, discontent, irritation, and would be most unpalatable to the feelings..... of all (Her Majesty the Queen's) people". (*Ide His Address to the Premiers of the self-governing Colonies. June 24th, 1897.*)

In like manner, Lord Curzon also had made the following statement:—"We send him (the Indian coolie) to a Colony (in Africa) which he enriches by his labour, and then society there appears to turn round upon him, as if he were a pariah dog. He is penalised there, not for his vices, but for his virtues. It is because he is a sober, industrious, frugal, and saving man that he is such a formidable economical danger in the situation. And then the Indian remembers that, at any rate, in a large number of cases, he has fought for the British Empire in South Africa, and that it was largely owing to his efforts that Natal was saved"..... (Lord Curzon's Speech in the House of Lords. February 4th, 1908).

“ Throw thy heated dart at him, who hates the Brâhman (ब्रह्मद्विषे), that is, who hates one that offers sacrifices, and knows, as also repeats *Brahma*—the Vedic Mantra—ब्रह्म जानाति स ब्राह्मणः—(17). While in Rig-Veda VII. 104.16, Vasishtha begs of Indra, to slay the person who calls him (Vasishtha) Yâtudhâna, or a demon gloating on human flesh. (*Vide* below *p.* 291).

Obviously, therefore, the use of the words Râkshasa and Yâtudhâna was in no way an indication of any *non-Âryan* origin; and even

Moreover, in respect of the most provoking treatment accorded to the Indians in South Africa, Mr. Polak, Attorney of the Supreme Court of the Transvaal, and Editor of “Indian Opinion”, Natal, writes thus :—“ It is unnecessary to record at length the many minor insults and humiliations that are imposed upon the free Indian community, traders, and non-traders. On the railroads, in the tram cars, in the streets, on the foot-paths—every where, it may truly be said, the Indian may expect to be insulted, and if he moves from one place to another, it is on peril of having his feelings outraged and his sense of decency offended in a number of ways”. *p.* 4.

And again, in regard to the most objectionable race-prejudice and colour-feeling, Mr. Polak observes that, “The present writer (Mr. Polak) has been amazed, at times, after lengthy argument with an apparently intelligent European opponent, and when he had, as he supposed, countered the latter's fallacies at every point, to be finally met with this kind of answer, sweeping brusquely aside all logic and all common-sense: “Oh, but, after all, we are white, you know” ! (*Vide* “The Indians of South Africa”, By Henry. S. L. Polak, Attorney-Supreme Court Transvaal, and Editor “Indian Opinion” Natal. *pp.* 4,92. Edition 1909).

Max Müller seems to have observed, and rightly too, that "they (the epithets) are too general to allow us the inference of any ethnological conclusions". (*Vide* Professor Müller's *Last Results of the Turanian Researches*.)

For instance, we find even Vasishtha, a sage of great renown, and considered by all to be *the very type* of the Brâhman and *the purest Âryan*, called by Vishvâmitra or his party a *Yâtudhâna*, a *Kravya*, and a *Râkshasa*, as if, he was hideous and cruel, a *non-Brâhman*, a *non-Âryan*, and a *cannibal incarnate* (यो मा यातुं यातु-धानेत्याह....R. V. VII. 104.16), that gloated on the bloody flesh of men and horses (यः पौरुषे-येण क्रविषा समक्ते यो अश्वेन पशुना यातुधानः। R. V. X. 87. 16). Again, Râvana¹ too, who was a Brâhmana, and whose patronymic was Paulastya and Vaishravana, as he was respectively the grandson and son, of the Brâhmana sages Pulastya² and Vishravas, was called a

1 That Râvana was a Brâhmana is evidently an admitted fact, and even Occidental scholars like Dr. Muir have, on the authority of Râmâyana, stated to the effect that, "the giant Râvana is represented in the Râmâyana both as a Brâhman and as having ten heads." (*Vide* Muir's O. S. T. vol I. p 21. Edition 1872).

2 पुलस्त्यो नाम ब्रह्मर्षिः.....(रामायणे उ०कां० ७-१-४)

पुलस्त्यो यत्र स द्विजः। (रा०उ०कां० ७-२-११)

तस्मात्सर्विश्रवानाम...। (रा० ७-२-३१).

यस्माद्विश्रवसोऽपत्यं...तस्माद्वैश्रवणो नाम ! (७-३-८)

जनयामास...रक्षोरुपं...दशग्रीवं...। (रा०७-१-२८, २९)

*Rākshasa*¹, and was even styled as the *king*² thereof. Nay, he was also said to be अनार्य³ (*Vide Rāmāyana* V.28.6; and below Foot-note³); and here as else-where, this epithet (अनार्य or non-Āryan) seems to have been applied to such of the Āryans as *did not behave like Āryans*, but showed a very mean character of evil souls. For, like Rāvana, we also see another example in the case of Kaikeyi, queen and consort of king Dasharatha—Rāma's father. Evidently, she was called अनार्य (अनार्य ... कैकेयी... Rām. II 18.31), because her conduct throughout was such as did not become a lady of Āryan blood of high royal family.

Here, therefore, the Reader will have easily perceived that, while in the one case, the rivalry between Vasishtha and Vishvāmītra having sown the seeds of hostility, had not only fanned the embers of feud, but was directly instrumental in giving vent to the bitterest feelings and the most unwarrantable expressions; in the other, the arrogant nature of Rāvana, his cruel disposition, and his wicked deeds, as also those of some of his relations and underlings, were responsible for all the unnatural epithets heaped on them all. For instance, Kumbhakarna and Shurpanakhā—the brother and sister respectively

1 सराक्षसस्तत्र...तपश्चचार.....! (रा० ७-१-४८)

2 रावणोराक्षसाधिपः ॥ (रा० अ० कां० ३-३१-१२)

3 अनार्यः.....राक्षसेन्द्रः ॥ (रा० सु० कां० ५-२८-६).

of Rāvana—having had the same mischievous nature and undesirable qualities as the latter, were described as fearful demons and grotesque creatures. But, Vibhishana, though *born of the same parents* as the former, was altogether of a different type, as he appears to have inherited all the best qualities and the finest traits of character of his father and mother, as will appear from the following :—

अथान्नवीत्सुतां रक्षः कैकसीं नाम नामतः ॥ ७ ॥...
 त्वं हि सर्वगुणोपेता श्रीः साक्षादिव पुत्रिके ॥ ९ ॥...
 भज विश्रवसं पुत्रि पौलस्त्यं वरय स्वयम् ॥ १२ ॥...
 स तु गत्वा मुनिर्ध्यानं वाक्यमेतदुवाच ह ... ॥ २१ ॥...
 सुताभिलाषो मत्तस्ते मत्तमातंगगामिनि ।
 दारुणायां तु वेलायां यस्मात्त्वं मामुपस्थिता ॥ २२ ॥
 शृणु तस्मात्सुतान्मद्रैः यादृशाञ्जनयिष्यसि ।
 दारुणान्दारुणाकारान्दारुणाभिजनप्रियान् ॥ २३ ॥
 प्रसविष्यसि सुश्रोणि राक्षसान्कूरकर्मणः । .. ॥ २४ ॥
 भगवन्नीदृशान्पुत्रांस्त्वत्तोऽहं ब्रह्मवादिनः ।
 नेच्छामि सुदुराचारान्प्रसादं कर्तुमर्हसि ॥ २५ ॥
 पश्चिमो यस्तव सुतो भविष्यति शुभानने ।
 मम वंशानुरूपः स धर्मात्मा च न संशयः ॥ २७ ॥
 एवमुक्ता तु सा कन्या राम कालेन केन चित् ।
 जनयामास वीभत्सं रक्षोरूपं सुदारुणम् ॥ २८ ॥
 दशग्रीवं महादंष्ट्रं ॥ २९ ॥
 तस्य त्वनंतरं जातः कुंभकर्णो महाबलः ... ॥ ३४ ॥
 ततः शूर्पणखा नाम संजज्ञे विकृतानना ।
 विभीषणश्च धर्मात्मा कैकस्याः पश्चिमः सुतः ॥ ३५ ॥
 (श्री वा० रा० उ० कां० ७-९.)

Thus, the words Rākshasa and Yátudhâna, like Dasyu and Dâsa, do not necessarily convey an idea of *non-Āryan origin*, as has been *erroneously* supposed by some. Since, the same seems to have been used, even in respect of persons of undoubted Āryan blood (*Vide ante pp 291, 292*), although at times, their application might have been extended to foreigners as well, when they were *found troublesome like the Dasyus or Asuras*.

Moreover, adverting to the term *Rākshasa* and going a little deep into its etymology, it appears that it has its derivation from the root *Raksh* (रक्ष्), which means to '*protect*'. Rākshasas, therefore, were those who were *strong and powerful*, and as such, *protected* themselves with much vigour and sustained energy. As for example, in the *Rāmâyana*, we find that those only who said that they would protect themselves (रक्षामः), were called Rākshasas (रक्षाम इतियैरुक्तं राक्षसास्ते भवन्तु वः। रामायणे उ० कां० ७-४-१३); and these, it must be remembered, were included in the expression मानवाः, addressed to *mankind* by Prajāpati in the *Rāmâyana* (VII 4. 11), although the Dasyus and even the Rākshasas, puffed up with pride beyond all measure, considered themselves *immortal* (अमर्त्यैचिद्वासं मन्यमानं... R.V.II.

11. 2 ;—आयुर्निरामयं प्राप्तं सुधर्मः स्थापितः पथि ॥
Râmâyana VII. 6-40).

Yâska, the most ancient etymologist, also derives the word Râkshasa from the root *Raksh* 'to protect', and says that, "he is a Râkshasa from whom it is necessary to be protected": रक्षो रक्षितव्यमस्मादिति । नि०पू०प० ४-१८, probably on account of his fearful appearance, strength, and *non-sacrificing tendencies*, which made our Vedic forefathers avoid his company. This, therefore, reminds me of the epithets द्विषो, अमीवाः: " (*Haters...robust*)", applied to Râkshasas in the Rig-Veda (III. 15-1), where they are said to be (द्विषो रक्षसो अमीवाः). Besides, Sâyana—the great exegetist - also explains the word अमीवाः, as meaning " *without any disease*, and, therefore, *healthy, sound, and strong*".

तथामीवा रोगराहित्येन सामर्थ्योपेतानिरक्षसः ।.

There is, however, one most important thing, which must never be lost sight of, and which, therefore, we cannot afford to ignore. The Râkshasas like Asuras, as we have already observed, having in course of time become *non-sacrificers*, had apparently turned out to be converts to the *ungodly creed*, which was devoid of, and opposed to the Vedic rites, and which therefore our Vedic Ancestors not only *disliked*, but considered to be a *sin* besides. These, therefore,

regarded the *Rākshasas* as *sinner*s (पापस्य रक्षसः R. V. I. 129.11), the *non-offering*¹ or *non-sacrificing renegades* (रक्षसो अरावणः R. V. VIII. 60. 10), the *non²-praying apostates* (अशंसो रक्षसः R. V. IV. 4.15), and the hateful miscreants (द्विषो रक्षसो R. V. III. 15.1). The latter too, endeavoured to live aloof from the Vedic Rishis, for years, nay for generations, in hills and dales, dense forests and out of the way places, not to say in environments peculiarly favourable to mischievous propensities and annoying tendencies ; which, therefore, made them what they were eventually found to be.

Thus bred, for a considerable period, in secluded spots and savage habits, the *Rākshasas* had naturally grown cruel and hard-hearted, with the result that even their appearance had become fearful and repulsive (घोरचक्षसे—fierce-eyed—Rig-Veda VII. 104-2 ; घोररूपाः Rāmāyana VII. 6-25), and had probably, in course of time, formed a separate clan, class, or community (*Vide* Foot-note. p 297), like the *Das-yus*, as they were not, and could not be, in touch with the Vedic usages and Brāhmanic obser-

1 अरावणः=अदातुः (Sāyana Com. R. V. VIII. 60-10).

2 अशंसः=अस्तोतारः (Sāyana Com. R. V. IV. 4-15).

vances or traditions. *Vide Rāmāyana*.¹ Uttara Kānda. VII. 5-31; *Tīlaka* (तिलक) Commentary.

Besides, the fact that the Rākshasas have been represented as the eaters of *raw flesh*, or have even been taunted with *eating human flesh*, and said to be enjoying the life of other men (*Vide ante p 291*), does not absolutely indicate their having been demons or of non-Āryan origin. Since, even God Agni, supposed in the Vedas to be the only Hotar, Mediator, and Minister of sacrifice, the *Chosen Priest*, and the *very type of Āryan* and *Brāhmanic civilization* and of *all social virtues*, seems to have been represented in a form as monstrous and repulsive as the Rākshasas, whom he is invoked to devour. For, says

1 Here, in the Commentary, अराक्षसी seems to have been defined as राक्षसजातिभिन्नाः ; and this evidently explains the fact that Rākshasas were, like the Dasyus (*ante p. 270*), treated as a *separate class*, simply for the reason that they held diametrically opposite views in religion and several other matters. Yet, that was never considered as coming in the way of intermarriages. For, we find a Rākshasi (राक्षसी), daughter of Rākshasa—Sumālin, named Kaikasi (कैकसी) married to Viśhravas—a Brāhman and son of Pulastya (Rām. VII. 9-12, 20 ; *ante p 291, 293*); while a Gandharva daughter—Vasudā (वसुधा) was married to Rākshasa Māli (Rām. VII. 5-30, 41). It should again be remembered that the Rākshasa class used to speak in Sanskrit, which seems to be their mother-tongue. (संस्कृतं वदन् ॥ रा० अरण्यकां० ३.११.५६).

Probably, resting on the aforesaid authority (राक्षसजातिभिन्नाः), the Rev. Dr. Wilson has stated, that the Rākshasa, Pishācha, and Asura, were originally names of tribes (*Vide India Three thousand years Ago. p 20*).

the Rik: "Oh Jâtavedas (Agni), with thy tusks of iron (अयोदंष्ट्रा), enkindled (sharpened) with thy flame (अर्चिषा...समिद्धः।), devour the Râkshasas (यातुधानानुपस्पृश); seize and kill with thy tongue the worshippers of mad Gods (जिह्वा-यामूरदेवान्नमस्व); and after rending asunder the eaters of raw flesh, gulp them down thy throat" (ऋग्वेदादौ वृक्यपि घत्स्वासन् । *Vide* Rig-Veda. X. त्व

87-2).

Under different circumstances and environments, however, there appear many an exception to the general bad nature of the Râkshasas, as in the case of the pious Vibhishana and others, who had followed Brâhmanical rites. While, evil surroundings and pernicious atmosphere, surcharged with depraved habits and repulsive ideas, had converted even the nature of a Brâhman, and changed him altogether, by making him a devil incarnate, as best illustrated in the case of Brâhman Gautama, whose story we narrate here in short, for the benefit of the Reader.

One Gautama was a Brâhman of Madhya-Desha, and had lived amongst the Dasyus, having abandoned all Brâhmanic observances. He maintained himself by hunting and fishing, as also by doing all sorts of inhuman deeds, pleading poverty as an excuse for his mode of life. All these mal-practices, therefore, had changed.

him altogether in time, as he appeared black and had become devoid of all Vedic rites (कृष्णांगो ब्रह्मवर्जितः। M. Bh. XII. 167-3 ; South Indian Texts. Edition 1908). Nay, he had turned out to be revoltingly ungrateful, even to one who was very kind to him and had rendered him great service. For, he had most cruelly killed his benefactor in cold blood when asleep, to satisfy his hunger (कृतघ्नस्तु स दुष्टात्मा...॥ २ ॥ (गौतमो विश्वस्तं) स सुतं जघान तम्। ... ॥ ३ ॥ M. Bh. XII. 171. 2, 3. S. I. T. Ed. 1908), for which he was justly punished and doomed to death.

Rākshasas, therefore, were men, and not devils or goblins, having been of human origin. Like Dasyus, they were also *degraded*, as they had not adopted Brāhmanical Institutions; and the inhuman epithets appear to have been applied either to the Dasyus or to the Rākshasas, only to show the degree of hatred and their monstrous acts. Since, even Rāvana, born of a Brāhman sage, the renowned Vishravas, ante p 291), was, on account of his many evil acts, called a Rākshasa (ante p 292), and stigmatized not only as wicked and cruel, but even as the *killer of Brāhmanas* (...दुष्टं ब्रह्मघ्नं क्रूरकारिणम् ॥ २० ॥...रावणं..... ॥ २१ ॥ Rāmāyana III. 32.20,21. The Bomb. Nirāyasāgar Press. Ed. 1888); while epithets like *Yātudhāna*,

Rākshasa, &c., were, without the least compunction, showered on the great Vasishtha, though he was *the very head and front*, nay the very type of the Âryan Brāhmaṇa, as noticed before (*Vide ante pp 272,291*). And even at the present day, we, in common parlance, call one a Rākshasa, though he be our own kith and kin, who is wicked, cruel, and hard hearted. But, it is possible that the term Rākshasa might as well have been applied, *at times*, to ferocious or wild tribes who infested Âryāvarta, and made hostile attacks on the pious and sacrifice-loving Vedic Âryans.

I have already, as the Reader will remember, explained the meaning and the use of the word Yâtudhāna (*ante p 291*), and shall, therefore, now endeavour to make clear the meaning of the terms “*black skin*,” “*black people*,” “*persons speaking incorrectly*,” &c., found in the Rig-Veda. The expressions—“*of black skin*” (कृष्णं ..त्वचं। R. V. IX. 41. 1 ; त्वचमसिकनीं...R V. IX. 73.5); “*of black descent*” (कृष्णगर्भाः...R. V. I. 101. 1 ; कृष्णयोनीः R. V. II. 20.7); “*black*” (कृष्णाः..... R. V. IV. 16.13); “*black people* (विशः असिकनीः), R. V. VII. 5. 3 ; कृष्ण्या... ..विशा...R. V. VIII. 62.18); “*Speaking incorrectly*” (मृधवाचः R. V. I. 174.2); &c., appear to have been used in contempt, in respect of persons and peoples who were devoid of, or opposed to, Vedic rites, or who kept no fire अनाग्नित्राः..... R. V. I. 189.3).

For, it seems that in many a place, where such expressions occur, as in (त्वचमसिक्नीं), an indirect clue to the explanation of "*black skin*" seems to have been inadvertently given, by manifestation of apparent satisfaction for the good, resulting from the Vedic praise (ऋचाशोचन्तः R. V. IX. 73.5), as it effected the destruction of the black skin of riteless men (संदहन्तो अव्रतान् ।.. अपधमन्तित्वचमसिक्नीं.....R. V. IX. 73-5).

Here, in the verse quoted from the Rig-Veda, the riteless men (अव्रतान्) seem to have been purposely represented as of dusky colour or of black skin (त्वचमसिक्नीम्), in view of showing contempt for the *non-sacrificing* class ; and barring a few exceptions, the same appears to be the case every where, as the aforesaid expressions refer either to the irreligious Dasyu or Dāsa, and in some instances, to the clouds that confine the rain-waters and do not let them fall.

But, while on the one hand, the expressions "*of black skin*", "*of black descent*," "*black*:" (enemies), "*black people*," "*Rākshasas*" "*Yātu-dhānas*, &c., might have been used by our Rig-Vedic ancestors *in contempt* for their own kith and kin, on account of their irreligious, inhuman, and non-sacrificing tendencies (अपव्रतान्.....ऋहाद्विषः...R. V. V. 42.9 ; अव्रतम् R. V. IV. 41.2 ; अमानुषम् । R. V. X. 22-7 ; अकर्मा...R. V. X. 22 8) ; or owing to their having observed *different rites* (अन्यव्रतम्...R. V. VIII.

59.11), or become ungodly (अदेवयुम् । R. V. VIII. 59.11), or worshipped 'mad Gods and Dieties other than Indra (मूरदेवान् । ... R. V. X. 87.2 ; अनिन्द्राः । R. V. I. 133.1), just as our Iranian brethren called our Vedic Ancestors *black* (*Vide ante pp 261, 262*); on the other hand, it is not improbable that these very epithets might as well have been employed in the case of such of *the outlanders*, as had made hostile attacks on the Vedic Āryans after entering Āryāvarta, and had black colour or swarthy features. For, our Vedic fathers appear to have come in contact with different races and various peoples, during their emigrations from, and their onward march out of India, for colonization abroad. Since, reference seems to have been made, every now and then, to the "*five peoples*" (पंचजनाः... । R. V. I. 89.10), the "*five races*" (पंच मानुषान् । R. V. VIII. 9.2), the "*five tribes*" (पंच चर्षणीः... R. V. VII. 15.2), &c, &c.

But, apart from this, even in the Atharva Veda, there appears a distinct reference to the Earth having been peopled by several 'nations or races, who speak different tongues and exhibit various characters, habits, and customs, each dwelling in its own region or abode.:

जनं बिभ्रती बहुधा विवाचसं.

नानार्धर्माणं पृथिवी यथौकसम् । (अ०वे० १२.१.४५).

There is also a further allusion to *the five races of mankind* (पंचमानवाः), for whom, mortals as they are, the Sun, says the Atharva Veda, spreads with his rays the immortal light :

तवेमे पृथिवि पंच मानवा येभ्यो ज्योतिरमृतं मर्त्येभ्य
उद्यन्त्युर्यो रश्मिभिरातनोति ॥ (अ० वे० १२.१.१५).

However, Professor Roth, in his Lexicon, explains दृग्णदीप्तीः and कृष्णगर्भाः as meaning *black clouds*. While Professor Benfey, though in his translation of the Sāma Veda, he renders the phrase "*black skin*" as meaning clouds, still, in his Glossary to the Sāma-Veda, understands the phrase '*tvachamasikñim*' (त्वचमसिक्नीम्) as descriptive of *night*, and therefore explains it as such. But, in the Rig-Veda (VII. 5.3 ; VIII. 62.18), where reference is made to '*black people*', Professor Roth in his Lexicon (S. V: *Asikñi*) explains the words as meaning *spirits of darkness*:

Yet, having had due regard to all the facts of the case, it seems that the aforesaid expressions might have been used by our Vedic forefathers either in contempt for those who were *devoid of*, and *opposed to*, the Vedic rites (अव्रतम्, अपव्रतम्), or were probably applied by the Vedic *Autochthones* even to the *foreigners in*, and the *infesters of*, Âryāvarta; who were *inhuman* and *ungodly* (अमानुषम् अदेवयुम् ।), were of different faith and worshipped mad gods (अन्यव्रतम् ।

सूरदेवान्। *Vide ante pp 301,302*), and had, seeing the peaceful *Primitive* Âryans of the country engaged in Vedic sacrifices and pious devotions, unprovokingly attacked Âryâvarta, made depredations in the country, and constantly disturbed the Âryan indigenous population, in their performance of religious rites.

Now, there only remains the explanation to be given of *Mridhravâchas* (मृध्रवाचः), which therefore I shall presently do, and then finish the chapter, after making clear its meaning and bringing to the notice of the Reader the reason why, and the persons to whom, the expression *Mridhravachas* was applied.

Yaska, in his *Nirukta*, interprets the word *Mridhravâchas* (मृध्रवाचः) as meaning (मृदुवाचः), that is "those that employed *soft* speech or words". This, probably, has reference to the incorrect pronunciation and the corrupt use of words by our Irânian or Perso-Âryan brethren, called Asuras by our Vedic Fore-fathers (*ante pp 199, 200*). For, they almost always, as I shall presently show, used not only *soft letters* of the class for *hard ones* and even for *soft aspirates* of the class, but, also employed *aspirate* "ह" for *sibilants*, and moreover, introduced other corrupt forms. In view, therefore, of fortifying my conclusions, I would here cite a few instances; and the

appended comparative table will not only exhibit the corrupt forms of Irânian words, but will also show the particular changes which words have undergone, in a variety of ways.

Sanskrit word.	Its Irânic corrupt form.
1 Pancha (पञ्च).	Panj (पज). Five.
Mâtar (मातर्).	Mâdar (मादर). Mother.
3 Gharma (गर्भ).	Garmâ (गर्मा). Heat.
4 Bhîma (भीम).	Bim (बीम). Terrible.
5 Bhrâtar (भ्रातर्).	Brâtar (ब्रातर्). Brother.
6 Asmi (अस्मि).	Ahmi (अह्मि). I am.
7 Dasha (दश).	Daha (दह). Ten.
8 Santi (सन्ति).	Hanti (हन्ति). They are.
9 Sapta	Hapta (सप्त). Seven.
10 Sapta-Sindhu (सप्त-सिन्धु).	Hapta Hendu (हप्त-हेन्दु). The Seven Rivers.
11 Sam (सम्).	Ham (हम्). Together.
12 Sama (सम).	Hama (हम). All.
13 Sarva (सर्व).	Haurva (हौर्व). All.
14 Sahasra (सहस्र).	Hazâr (हजार). A thousand.
15 Sindhu (सिन्धु).	Hendu (हेन्दु). Indus.
16 Soma (सोम).	Hoama (होम). Soama Plant.

In the Shata-Patha-Brâhmana also (III. 2. 1. 23, 24), there appears the further account of the *incorrect pronunciation and corrupt use* of

the Vedic (Sanskrit) language by the Asuras or the Iránians, like the expressions "*He Alavah, He Alavah*" (हेअलवः । हेअलवः ।) in place of "*He Arayah, He Arayah*" (हेअरयः । हेअरयः ।). Here, the softer *la* (ल) was obviously employed instead of *ra* (र), for which, however, they, it is said, suffered defeat (इति वदन्तः परावभूवुः ।). Thus, it seems that owing to the inability of the Iránians or the Asuras to speak correct Vedic (Sanskrit) language, idiom, or word, then in vogue, they were called *stutterers*, ('आत्तवचसः' meaning deprived of speech), or *Mridhra-Vâchas* (मृध्रवाचः) as in the Rig-Veda, which Sâyana explains, as we shall presently notice, by saying हिंसितवाग्निन्द्रियान्, that is, having defective organs of speech. The tongue, therefore, which allowed this sort of *corrupt use* of words and even *incorrect pronunciation*, was naturally designated as the tongue of the *Asuras* (असुर्या ह एषा वाक्) ; in as much as, the Devas or the Vedic Rishis and the Brâhmans had their own tongue *absolutely pure*, nay, even correct, and they were very particular indeed, in keeping Sanskrit¹ or the language of the Gods (संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः), altogether free from all sorts of impurities and imperfections, blemishes and defects.

1. Vide "The Kāvya Darsha" of the great Poet Dandin (I. 33).

For, our Vedic Ancestors having been extremely jealous of the chastity of this our *Divine* and *sacred* language, they had ever kept in view the most commendable object, viz. its purity through all ages, nay, under any circumstances, and its freedom from all sorts of impure mixture, incorrect pronunciation, and corrupt use of words. In fact, as a safe-guard against all foreign influences and illegitimate encroachments upon the language, there seems to have been laid down even an authoritative *scriptural injunction* in the Shata-Patha-Brāhmaṇa, that “*No Brāhmaṇa shall utter impure words, or speak incorrect language.*” I therefore venture to give here below the full extract from the original, for facility of reference; and this, I hope, will certainly repay perusal:—ते असुरा आत्त-वचसो हे अलवो हे अलव इति वदन्तः परात्रमूवुः । ... तस्मान्न ब्राह्मणो म्लेच्छेत् । असुर्या ह एषा वाक् । (श० प० ब्रा० ३. २. १. २३-२४). “The Asuras, deprived of speech, and crying ‘*he alavah*’ (‘O enemies’, incorrectly, instead of ‘*he arayah*’), were defeated.....Therefore, let no Brāhmaṇa speak incorrectly. For, this (*incorrect speech*) is the language of the Asuras”.

Adverting to the word *Mridhravāchas* (मृध्रवाचः) with Sāyaṇa’s comment on it, to which reference has already been made (*vide ante pp 304-306*), we find the great Vedic exege-

tist, explaining the word differently in different places. We shall, therefore, place before the Reader the various explanations given by him, as this will enable him to form his own judgment in respect of the word. While commenting on I. 174. 2 of the Rig-Veda, Sâyaṇa interprets मृधवाचः¹ as meaning मर्षणवचनाः, that is, people 'who spoke with patience or forbearance'. In V. 29. 10 or VII-6-3, and V. 32. 8, he explains 'मृधवाचः,' and मृधवाचं as meaning हिंसितवागिन्द्रियान् or हिंसितवचस्कान्, and हिंसितवागिन्द्रियम्, respectively; that is, those whose organs of speech are defective or destroyed. Evidently, the expression मृधवाचः in V. 29. 10, seems to be connected with अनासो दस्यून् of the verse in the same line, which means not ("अ+नासः= noseless") as interpreted by some occidentals, but conveys the meaning of ("अन+आसः= or having no mouth or face"), the latter expression (*mouth* or *face*) being put by metonymy for *speech* or *word* (शब्द), that proceeds from this organ, viz. *the mouth*. In the circumstances, it appears very likely, that the expressions मृधवाचः and मृध-

1 Wilson explains this word as meaning, in R. V. I. 174. 2, "suing for pardon," and in VII. 18. 13. "ill speaking." But, Muir interprets it as "injuriously speaking." While, in the translation of the R. V. V. 29. 10; V. 32. 8; Wilson renders मृधवाच into English, by the expression "speech-bereft" or "speechless." (*vide* Muir's O. S. T. II. 377 .Ed. 1871).

चाचम् might have been used to denote *degraded speech, incorrect pronunciation of words, or corrupt use of idiom*, especially as it has reference to the rite-less Dasyu or the Irānian Asura, whom we see in the Shata-Patha Brāhmaṇa using the same sort of *corrupt language* (*vide ante pp 306, 307*).

The expression मृधवाचः in VII. 6. 3, appears still more important, as this seems to be connected not only with the Dasyus (तान्दस्यून्), but even with such of their kith and kin—the Pani¹ people—(पणीन्), as were, like them, rite-less or non-sacrificers अक्रतून् (braggarts ग्रथिनः), unfaithful to the Vedic Religion (अश्रद्धान्), and not inclined to propagate the worship of God Agni (अवृष्टान्). The God of Fire or Agni (who was पूर्वः, or born in the East, that is, had his *original abode* or *place of origin* to the East of the river Sarasvati, *vide ante pp 172 @ 182*, as also chapter XII.—Agni—of this work), had, therefore, chased and expelled (प्रप निविवाय) these मृधवाचः or *incorrect speakers westward* (चकारा उपरान्), from *the Land of the Seven Rivers*, as they were *non-sacrificers* (अयज्यून्). *vide Rig-Veda VII. 6. 3, and ante pp 213, 214*).

1 Sāyana describes these Pani-people in the following terms:—"पणीन् पणिनामकान् वार्षाविकान्.....। (*vide* his comments on Rig-Veda VII. 6. 3).

Now, in VII. 18.13 of the Rig-Veda, Sáyana explains मृध्वाचम् as meaning बाधवाचम् that is, "speaking so as to vex". Obviously, *Mridhrawádham* (मृध्वाचम्) was said to be *vexing in speech* (बाधवाचं), because, either the *incorrect pronunciation of words*, or the *corrupt use of idioms*, or even *degraded tongue*, was *offensive in the extreme to our Vedic Forefathers*, who had *loved their Mother-tongue* beyond all measure, had *scrupulously guarded it* with the miser's care from all sorts of encroachments and attacks, and were therefore *jealously careful* about its *correct and proper use*, at *all times and every where*. It was evidently on this account, that there was a *strict mandate* and even an *authoritative injunction* in our Vedic scriptures to the effect that, "*No Bráhmaṇ shall speak impure Speech*". (तस्मान्न ब्राह्मणो स्लेच्छेत् । श० प० ब्राह्मणे ३.२.१.२३ । २४ ; *Vide ante p. 307.*)

Here, probably, an inquisitive mind would make enquiries and ask, "Which was the *primary language* of our Áryan Ancestors and *Primitive Forefathers*? Was this *primary language* the *Vernacular* of the land? Where does it exist, and in what form? Which was the language of the Dasyus or Dásas, and Asuras? In what form was it used? What was the colloquial language or the Vernacular of the Rákshasas? These queries being most important and essential for

purposes of this chapter, I shall endeavour to answer them *seriatim*.

The *primary language* of our Âryan Ancestors and primitive Forefathers was certainly Sanskrit, as obviously seems from the literary and other testimony. This Sanskrit, *however*, was the *archaic Vedic Sanskrit*, of which *the first hand fragment and the oldest relic is found in the Rig-Veda itself—the most ancient document in the world*, in the extremely '*antiquated form* in which it presents itself to our view. And it is hardly necessary here to state, that although the Rig-Vedic idiom has been pronounced to be most archaic and difficult, still, *it was the vernacular of the Land of the Seven Rivers*—(the Vedic सप्तसिन्धवः),—and the *colloquial tongue* in use, during the Vedic period.

Now, as regards the language of the Dasyus, Dásas, and Asuras, it may be said from the evidence offered before, that they were only degraded Âryans, and as such, their language also was Sanskrit. But, this was *corrupt Vedic Sanskrit* (ante pp 304–306), as the Dasyus or Dásas and Asuras having been non-sacrificers, used to live apart from the Bráhmans, and were therefore, not in touch with the Bráhmanical idiom and usages. Obviously, the Dasyus or Dásas and Asuras had no other language or separate tongue, As such, therefore, the usual and natural influ-

ence of any foreign tongue could not and cannot be perceived in the Vedic idiom, as noted before- (*Vide supra pp 280,281,282.*)

And last but not least, even the Rákshasas used and spoke Sanskrit, as their Vernacular. For instance, Rákshasa Ilvala spoke in Sanskrit with the Bráhmans, and invited them (इत्थलः संस्कृतं वदन् । आमंत्रयति विप्रान्सः... ॥ Rámáyana III. 11. 56. Bómboy Edition. 1888.) But, more than this, we even learn from the Mahá Bhárata (Vana Parva) that, before the Rákshasas became converts to the *new faith* of “*No Sacri-fices*”, they were, one and all, owing to the Âryan blood running in their veins, not only *well versed* in the Vedas, but were also *attentive* to religious rites (सर्वे वेदविदः शूराः सर्वे सुचरितव्रताः ।). In like manner, Rávana too was learned in the Vedas ; nay, he even recited them (ब्रह्मघोषमुदीरयन् । Rámáyana III. 46.14). Subsequent, however to their conversion to the new Faith of “*No sacri-fices*,” they became degraded, observed no Vedic rites, polluted Soma-Sacrifices, killed Bráhmans, and committed all sorts of atrocities along with Rávana, who was *the very head and front of them all*. (मंत्रैरभिहुतं पुण्यमध्वरेषु द्विजातिभिः ॥ १९ ॥ हविर्दानेषु यः सोममुपहंति महाबलः । प्रातयज्ञहरं दुष्टं ब्रह्मघ्नं क्रूरकारिणं ॥ २० ॥ Rám. III. 32.19,20).

Evidently, such acts having been thought to be sacrilegious, inhuman, and revolting in the extreme, by our pious Vedic Fore-fathers, these intensely hated the *non-sacrificing*¹ Rākshasas,¹ though of Aryan blood, nay, even their brethren, and altogether avoided their company. Consequently, the latter formed themselves into a separate class as stated before (ante p 296), and lived far away from the *Sacrifice*-Loving Aryans, in hills and dales, woods and forests, for their mal-practices and perpetration of cruel deeds. Yet, their vernacular or Mother-tongue seems to be Sanskrit, all be it broken and corrupt, owing to causes mentioned before, (ante pp 269, 295, 296, 298, 311).

Let us now see, how far these conclusions have been accepted by Occidental scholars. Muir says in respect of the people denominated Dasyus, Asuras, &c, as follows:—"I have gone over the names of the Dasyus or Asuras mentioned in the Rīg-Veda, with the view of discovering whether any of them could be regarded as of non-Aryan.....origin. But, I have not observed any that appear to be of this character." (O. S.

1 Rākshasas like Vibhishana and others were pious, and liked Vedic rites and sacrifices. (*Vide* Rāmāyana, ante p 293). In the Mahā Bhārata also, the Rākshasa King named Virūpāksha has been reported to be very pious, and had fed a thousand Brahmans in charity. (M. Bh. XII. 170) ; S. I. T. Edition 1908).

T. II. 387. Ed. 1871). While, as regards their mother-tongue, or the vernacular of the Land of the Seven Rivers, he states, "We find here another reason for conclusion that the old spoken language of India and the Sanskrit of the Vedas were at one time identical." (Do. p 160).

"And in any case,...no conclusion can be drawn,...adverse to the vernacular use of Sanskrit in the Vedic age." (Do. pp- 156, 157).

Muir continues further, "In the Râmâyana, several passages occur in which the colloquial use of Sanskrit (by Brâhmans, Rákshasas, and others of the land), is mentioned." (Do. p. 157).

"Again, an expression occurs in the Aranya Kânda, (XI. 56), from which it seems as if the use of Sanskrit was a characteristic of Brâhmans¹; and no doubt, they were the persons who chiefly spoke it." (Do. p 159).

The Rakshasas also used Sanskrit as their vernacular. As for instance,....."the ruthless Rákshasa Ilvali,...assuming the form of a Brâhman and speaking Sanskrit, invited the Brâhmans to a funeral ceremony." (Do. p 159).

But, above all, our line of argument seems to have been supported and even fortified by the plain and uncompromising views expressed by

1. As to the *pure Aryan blood* of the Brâhmans, Muir says that,..... "the Brahmana caste alone has, on the whole, been maintained pure."...(Muir's O. S. T. II. 464. Ed. 1871).

Mr. Nesfield, as he has altogether denied the truth of any such division of the people of India as *the Aryan Conquerors* and *the Aborigines* of the country, and has even asserted that, *it is the modern doctrine which divides the population of India into Aryans and Aborigines*, maintaining with much pluck and vigour, as also well sustained reasoning that, there is *essential unity of the Indian race*. I, therefore, request the attention of the Reader to the observations I have made before. (*vide supra pp 270, 271*).

Chapter II. The Origin of the Âryan Gods

IN THE LAND OF THE SEVEN RIVERS.

Like our Primitive Âryan Ancestors of the Tertiary Period, who were, as shown before, *autochthonous in Âryāvarta*—better known during the Vedic times as the सप्तसिन्धुः or *the Land of the Seven Rivers*—our chief Gods and important Deities also appear to have had *their origin in this very Land*. I shall, therefore, endeavour to prove the fact in the present chapter, as attempts seem to have been made to show otherwise, by various authors, who support either the Arctic Theory, the European Hypothesis, or the Central Asian Question, and think even the Gods to have belonged to these regions.

In view, however, of not taxing the patience of the Reader, in any way, I shall take care to give here only the requisite particulars of but a few of the foremost Âryan Gods and Deities, in respect of their *origin in Âryāvarta*, or at any rate of our Tertiary Ancestors having *first observed them in this very land of their birth, and nowhere else, before*.

AGNI.

I shall first begin with Agni, as he was one of the most prominent Gods of our Vedic

period, and was, moreover, *loved* and regarded with the *utmost esteem* by our Rig-Vedic Fore-fathers, and even by their hoary Primitive Ancestors (अग्निः पूर्वभिर्ऋषिभिरीड्यो नूतनैरुत । R.V. I. 1. 2). Nay, he was also considered to be the *Messenger* and the *Mediator* between Gods and men, the *chosen Priest* and the *Minister* of sacrifice, the *invoking officiator* and the *Herald* who called the Gods for receiving the oblations (... पुरोहितं यज्ञस्य देवमृत्विजं । होतारं...R. V. I. 1. 1, ...देवानां दूतः...Tait. Sam, II. 5. 8. 5 ; II. 5. 11. 8;); and last but not least, he was also the *High Priest of Gods* (अग्निर्देवोदेवानामभवत्पुरोहितः...R. V. X. 150. 4), nay, even the immortal God of Gods (देवो देवानां...R. V. I. 31. 1; देवो देवेषु यज्ञियः ॥ R. V. IV. 15. 1; अमृतो...होता...R. V. I. 58. 1).

The main question, however, is in respect of the *birth-place* of Agni, that is to say, in respect of the place where he was *first kindled* and *observed* by our *Primitive Fore-fathers*. I shall, therefore, at once proceed to put in the requisite evidence as regards the place of the origin of Agni. From a very remarkable and even historically interesting legend in the Shata-Patha-Brâhmaṇa (I. 4. 1. 10), we learn that Agni or Fire was *first born*, or had his *origin*, in the region of the river Sarasvatî, as Videgha the Mâthava was in the region of this river (तर्हि

विदेघो माथव आस सरस्वत्याम्), when he had held him (Agni) in his mouth (विदेघो हं माथवो जग्निं वैश्वानरं मुखे बभार ।), and he (Agni) having flashed forth there-from (अस्य मुखान्निष्पेदे), had (then and there) fallen on Earth (स इमां पृथिवीं प्राप), after Gotma Rahûgana, the Priest of Videgha the Mâthava, had (अथा ऽस्य घृतकीर्तावेव...) uttered the words of the Rig Mantra, "O. Dropper of clarified butter, we invoke thee, &c," (तं त्वा घृतस्नव ईमहे ... । ऋ० वे० ५. २६. २). Agni had, then, from this region of the river Sarasvati, spread onwards, burned the surrounding tracts, after crossing all the rivers to the East (स तत एव प्राङ्मुहदहन्नभीयायेमां पृथिवीम् ।... स इमाः सर्वा नदीरतिददाह ।), and went as far as the Sadâ Nirâ river that takes its rise in the great Himâlaya or the Northern Mountain (सदानीरेत्युत्तराद्गिरेर्निर्धावति । तां ह एव नातिददाह ।). For, the tracts beyond this (Sadâ Nirâ) river were uninhabitable, as they were swampy, marshy, and not in the least dry, having not been burnt by Agni (तद्ध अक्षेत्रतरमिव आस स्वाचितरमिवास्वादितमग्निना वैश्वानरेणेति ।). The Brâhmans—our Aryan Ancestors,—therefore, did not cross that river (the Sadâ Nirâ), nor did they, at that time, think it advisable to colonise the region beyond the river, owing to the malarious and inhospitable nature of the climate of the place (तां पूरा ब्राह्मणा न तरन्ति । अनातिदग्धा ऽग्निना वैश्वानरेणेति ।)

Subsequently, however, the lands beyond the Sadá Nira river were duly colonised by the Bráhmans (तत एतर्हि प्राचीनं वहवो ब्राह्मणाः । ङ० प० १. ४. १. १०); *vide ante pp 175-177*, where I have given the requisite extracts from the Shata-Patha Bráhmāna along with their English translation. This, therefore, is a clear indication of the fact, corroborated as it has been by the irrefragable Rig-Vedic evidence, that Agni had his *origin* in the region of the river Sarasvatī ; that Videgha,—the Máthava—and Gotama Rahúgana, were also, like Angiras and others (*Vide below p 320*), supposed to be instrumental in kindling and bringing him (Agni) down on Earth ; that from this region (of the Sarasvatī), our Primitive Áryan Fore-Fathers had extended their colonies abroad, and taken him (Agni) along with them for sacrificial purposes, *first to the East* (सतत एव प्राङ् दहन्... ङ० प० ब्रा० १-४-१-१० ; ...अग्ने...पर्यात्वा पूर्वमनयन्... ऋ० वे० १-३१-४ ;), as far as the Sadá Nirá ; that on account of the swampy land and damp climate of the tracts beyond this river, our hoary Ancestors did not proceed further, nor did they cross the river (पुरा ब्राह्मणा न तरन्ति ।), but had returned and gone back to the west of the Sadá Nirá, along with the sacrificial fire (पर्यानयन्) अपरं पुनः ॥ ऋ० वे० १-३१-४ ; and that Videgha the Máthava and Gotama Rahúgana having been then in the region of the river Sarasvatī,

were probably the leaders of the colonists, and had made requisite arrangements for, and organised distant colonization to the far East, as the Shata-Patha-Brâhmana says, that they had followed Agni after the same had fallen on earth from Videgha the Máthava's mouth, and traversed the land after burning all rivers and the tracts to the East, as far as the river Sadá Nírâ, :—सो (ऽग्निः) ऽस्य (विदेघमाथवस्य) मुखान्निष्पेदे । स इमां पृथिवीं प्रापाधः । तर्हि विदेघो माथव आस सरस्वत्याम् । स तत एव प्राङ्दहन्भीयायेमां पृथिवीम् । तं गोतमश्च रहूगणो विदेघश्च माथवः पश्चाद्दहन्तमन्वीयतुः । स इमा सर्वा नदीरतिददाह । सदानीरेत्युत्तराद्गिरेर्निर्धावति । तां ह एव नातिददाह । (श०प०त्रा० १. ४. १. १०).

Thus, the Shata-Patha-Brâhmana affords us an indication of *Videgha Máthava* and *Gotama Rahûgana* having been instrumental in first producing or kindling Agni, in the region of the river *Sarasvatî*. But, it also seems evident from the Rig-Veda, that Agni—the foremost of the Angira Rishis—(त्वमग्ने प्रथमो अंगिरा ऋषिः I. 31-1 ;प्रथमो अंगिरस्तमः कविः...I. 31-2)—*was first kindled and given oblation to, by the Angirâsas* (आदंगिराः प्रथमं दधिरे वय इध्दाश्रयः... I. 83-4), in the East (पूर्वमनयन्...I. 31-4 ; *Vide ante pp 173, 178*). While, Rig-Veda (IV. 15-4) declares that Agni was kindled in the East (पुरः) in the house of *Srinjaya*—the son of *Devavâta* (अयं यः सृजये पुरो दैवशते सन्धिष्यते । ऋ०वे० ४-१५.

५). And more than this, in the Rig-Veda (III. 23-24), *Devashrvaras* and *Devarāta*, the two sons of Bharata, have been said to have *produced* the mighty *Agni* (अमथिष्ठां मारता रेवदाग्निं देवश्रवा देववातः... ..। ऋग्वे० ३-२३-२), the same having been *kindled by friction in very olden times* (.....पूर्य्यं सीमजीजनन्मुजातं मातृषु.....। ऋग्वे० ३-२३-३), in the region of the rivers *Drishadvati*, *Apayā*, and *Sarasvatī* (नि त्वां दधे...द्वपद्वत्यां..... आपवाशं सरस्वत्यां . ऋग्वे० ३-२३-४). Besides, in another place, (Rig-Veda VII. 78-3), the Vedic Poet tells us that *the Dawns had given birth to Agni* (एता उ त्वा उपसो विभातीः। अजीजनन्...अग्निं.....ऋग्वे० ७-७८-३; and *these Dawns*, it may be observed in passing, *were for the first time observed in the region of the Vedic river Vipāshā*, modern Beas, or the north-western tributary of the Sutledge in *Āryāvarta—the Land of the Seven Rivers—*), by our Primitive Ancestors. (*Vide ante pp 100-108*).

But, notwithstanding this sort of difference in respect of *the persons who first produced and kindled Agni*, or in regard to *the agency through which the same was procured*, the main and material fact remains unshaken and unaltered, viz. that *Agni had his origin in the East and in the region of the river Sarasvatī*; that he was taken *first* to the East of this river (पर्या त्वा पूर्वमनयन्...ऋग्वे० १-३१-४), as far as the *Sadā-*

Nirá for sacrificial purposes, at the time when a small band of our adventurous Primitive Ancestors had endeavoured to *establish colonies* far to the East of *their original Home and Cradle*, viz.—the Region of the river Sarasvati; that after reaching the Sadá Nirá, which, as its very name indicates, ever remained *inundated* (सदा-नीरा), they had found that they were unable to cross it owing to the boggy nature (स्नावितरम्) and inhospitable character of the soil beyond it; and that, therefore, they had had to return to the region of the Sarasvati and go back to this *their Home and cradle*, to the West of the Sadá-Nirá, along with the sacrificial Fire (Agni) [अपरं पुनः (पर्यानयन् अग्निम्) ॥ ऋ० वे० १-३१-४] *Vile* ante pp. 173, 174, 178.

Thus, from the legend in the Shata-Patha-Brahmaṇa and from other Vedic sources, it seems that *the origin of Agni was in the region of the river Sarasvati*, or for the matter of that in the Land of the Seven Rivers. Before, therefore, proceeding further, it will be worth while to see what the Occidental scholars of note have to say in respect of the aforesaid legend, and of the spread of Agni or Fire, further to the East of *the Cradle Land* of the river Sarasvati, along with the advance of our *Āryan Colonies* and their establishment by our *Primitive Ancestors*.

I shall first quote Professor Weber who makes the following observations on the legend :-

"Under the name of Agni-Vaishvánara (the Fire which burns for all men), the sacrificial worship of the Bráhmans appears to be intended. The part which in the legend the priest plays in reference to the king is mysterious ; but I understand it to mean that he compelled him to propagate the Arian worship towards the East. The Sadâ-Nirâ presents an obstacle, not from its magnitude or the difficulty of crossing it (which the Ganges and Jumna must have previously done in a greater degree), but from the inhospitable character of the territory beyond ; for, the word 'Srávitaram', 'somewhat flowing', designates the nature of the tract as an inundated swamp. Even after Videgha Mâthava had advanced across the river, the Bráhmans (as the Arians are here called) appear to have remained for a long time on its western bank, and to have only crossed in greater numbers after the king with his people had cultivated the country ; until, in the time of the Shata-Patha-Bráhmans, it had attained such a flourishing condition, that the tradition of its oceanic origin was only indistinctly preserved." (Ind. Stud. I. pp 178, 179).

Muir considers the purport of the legend as "plain and express," "viz, that the Bráhmans

with their worship advanced from the Sarasvati eastward to Behar and Bengal." (Muir's Original Sanskrit Texts, vol II. p 405. Ed. 1871).

Here, therefore, one most important query confronts us, and the natural question arises that, if, as has been erroneously supposed by some, our Primitive Aryan Ancestors had *immigrated into*, or were *foreigners* in, the Land of the Seven Rivers, why was not Agni Vaishvánara,—who has been considered, and rightly too, to be *the head and front* of our Áryan Deities (देवो देवानां ...R. V. I. 31. 1), nay, *the emblem of Brâhman worship*, and the very *type of our sacrifice* and of our *Primitive Aryan Civilization and virtues*,—ever thought to have had his *origin in places beyond the Indian frontier* or the confines of India, from whence it has been fancied we had emigrated ; or, if the Majesty of Nature *in India* was supposed to be more worthy of adoration here than elsewhere ; or, if *the Indian soil* was deemed more sacred and entitled to reverence on account of its surrounding *religious atmosphere*, why had he (Agni Vaishvánara) not advanced, or *was not taken from*, say, the Kubhá (modern Kábul river), or even the Indus (Sindhu) which is the greatest¹ of all the Indian rivers (सिंधुरप-

1 "The Indus, (is) the longest river in India," says an English Geographer. (*Vide Manual of Geography, of the Christian Literature Society, Edition 1893. p 33*).

सामपस्तमा । R. V. X. 75.7), which all foreigners, in the very nature of things, would have had *first* to cross, before they put their foot on the Land of the Seven Rivers, or the soil of India ?

The obvious reason seems to be, that our *Tertiary Primitive Ancestors* and Rig-Vedic Fore-fathers were neither *Immigrants* nor *Foreigners* in the Land of the Seven Rivers, as they had *their origin in the region of the river Sarasvatî*, or broadly speaking in Âryāvarta—the Vedic सप्तसिंधवः or the *Land of the Seven Rivers*. Thus, they having been *autochthonous in India*, there was evidently no necessity for them to enter this country from the out-side world, or say the North-Western frontier of Bhârata-Varṣha, and to cross either the river Kubhâ, or the great river Indus, or even other rivers to the west of the Sarasvatî.

In fact, the *chief theatre* of all their *first activities* was the *region* of the river Sarasvatî ; and this having been the *starting point* as also the *basis of their primitive movements*, our older Ancestors, led by curiosity and daring spirit, adventurous disposition and thirst for fame, had advanced from this region East and West, North and South, had also colonised distant lands, and even established stupendous colonial Empire. (*Vide ante p 173*).

Soma, Indra, the Dawn, the Sarasvati, and Surya.

Although in the Rig-Veda, there is some indication to imagine that *none* of the several Gods¹ was supposed to be either “*petty or trifling*” (न हि वो अस्त्यर्भको देवासो न कुमारकः। R. V. VIII. 30-1), but that *they were all of them considered* to be “*great*” (विश्वे सतो महान्तइत्॥ R. V. VIII. 30-1); yet reading between the lines, it seems apparent that a certain distinction was really made and observed, in respect of our Vedic Gods. We have, therefore, with due regard to facts (*Vide ante p. 317*), given the first place to Agni, as he has been supposed to be *the God of all Gods* (देवो देवानां R. V. I. 31-1) in the Rig-Veda, and placed before the Reader the requisite evidence as regards his (Agni’s) *origin in the region of the river Sarasvatī*, or to use the usual Vedic and still more comprehensive expression सप्तसिंधवः, *in the Land of the Seven Rivers* (*Vide ante pp. 318 @ 325*).

Now, next to Agni, the other Vedic Deities that claim our attention [are Soma, Indra, the Dawn (उषस्), the Sarasvatī, and the Sun (सूर्य)]. Of these, however, I have given the requisite particulars before, in Chapters VI and VII (*vide ante pp. 97 @ 196*), from which it

1. The details of the number of these Gods are given on p. 231, 232 above.

will be seen that they have had their origin in Āryāvarta. Consequently, there remains no necessity to recapitulate the details here. We, accordingly, proceed to describe the other Vedic Deities of importance, that appear to have had *their origin* in the Land of the Seven Rivers.

The Ashvins.

Of all the heavenly Deities, the Ashvins have been supposed to rise first. They have, therefore, been naturally considered to be the *harbingers of light*. Because, they hasten onward *before* the Dawn, and prepare the way for her.

In fact, the Ashvins have been held *the foremost*, to spread *the first glimmer of light*, in the deep dark that surrounds the night. And this phenomenon of Nature appears to have been *observed* not only in the *ancient times* of Yāska—the great philologist and the etymologist,—but even in the still more *remote past of the Tertiary Epoch*, and the *early period* of the Rig-Veda.

For, Yāska says in the Nirukta as follows:—
“Next in order are the heavenly Deities; of these, the Ashvins are the first to arrive;..... their time is subsequent to mid-night, when manifestation of light is delayed, as darkness intersected by light makes an effort against light”.....(XII-1), “and ends with the rising of the Sun” (XII-5): तयोः काल उर्ध्वमर्धरात्रात्प्र-

काशीभावस्यानुविष्टंभमनु । नि० उ० ६-१ ; तयोः कालः
 सूर्योदयपर्यन्तः..... । नि० उ० ६-५. In like manner;
 a verse of the Rig-Veda, addressing the Ashvins
 observes, " Oh Násatyas, Savitar sends your car,
 before the Dawn, various coloured and fraught
 with clarified butter, to our sacrifice." This
 evidently means, that the light or lustre of the
 Ashvins precedes that of the Dawn. (युवोर्हि पूर्वं
 सविता उषसो रथं क्रताय चित्रं धृतवन्तमिष्यति ।
 ऋ० वे० १-३४-१०). There are also other verses in
 the Rig-Veda, which suggest the same thing,
 viz. the rising of the Ashvins or the appearance
 of light before the Dawn. I, therefore, cite
 only a few of the text for ready reference :
 " The Dawn follows the brightness of ye"
 (Ashvins) युवोरुषा अनुश्रियम्.....उपाचरत् । R. V:
 I. 46-14 ; " O Ashvins,..... I invoke you for
 succour, in the last watch of night...आश्विना... ।
 अयूत्ये...निह्ये ...R. V. I. 112-24 ; " the light
 in front of Ushas, the daughter of the sky, has
 been perceived, springing up for the illumination
 (of all things). अचेति केतुरुषसः पुरस्ताच्छ्रिये दिवो
 दुहितुर्जायमानः ॥ R. V. VII. 67-2 ; " Come,
 Ashvins, with that car swifter than thought,
 which the Ribhus fashioned for you, at the
 yoking of which the daughter of the sky (Ushas)
 is born"...आ तेन यातं मनसो जवायसा रथं यं वां
 क्रभवश्चेकुराश्विना । यस्य योगे दुहिता जायते दिवः ...।
 R. V. X. 39-12 ; &c. &c.

I have already remarked that the Deities known as *the Ashvins* are but the phenomena of Nature (*Vide ante p 327*),—*the phenomēna as natural and usual*, not to say even of every day occurrence, as the Dawn and the Sun, or the *light and day*, as also *darkness and night* that follow them. Our Rig-Vedic Poets and our philologists like Yāska, also thought these heavenly Gods to be but natural phenomena ; while, even Occidental scholars have shared the same view. For instance, Professor Goldstücker calls *Ashvins* “the phenomena of light”, and Zenaide A. Ragozin says of them as follows :—
 “The Ashvins’ connection with the Horse (*ashva*) gives assurance of their heavenly luminous nature.....they are the earliest risers and arrive the first at the morning sacrifice, *ahead* of the Dawn, who is said to come immediately *after* them.” (*Vide Vedic India. pp 230-231. Edition 1885*).

Now, the chief question or rather queries of great magnitude would naturally be,

- (a) Was this phenomenon seen during recent period, or was the observation that was made by our ancient ancestors belonged to a *very* ancient Epoch ?
- (b) *Where* was the phenomenon seen, or *in what region* was the observation made first ?

- (c) Would *this region, where the phenomenon was first seen by our Primitive Ancestors, serve in any way as a clue to the Aryan Cradle?*

We shall, therefore, endeavour to carry on our investigations in respect of the aforesaid queries. In doing this, we find that not only have various myths of extremely olden times been woven round the names of the Ashvins, but that several legends of a by-gone age, regarding persons rescued from grief, or men, women, and animals, delivered from calamity and favoured by the Ashvins, have also been narrated in the Rig-Veda, over and over again, nay, with great zest and zeal, and with an ever refreshing memory. Obviously, it is for this reason, that even in this *genuine document of unparalleled merit and even of acknowledged hoary antiquity*, the Ashvins have been declared to be *very ancient* (प्रत्ना) and *born of old* (पुराजा), as will be seen from the following quotations extracted from the text :—(ता .. दस्ता...प्रत्ना... Rig-Veda VI. 62-5 ; पुराजाR. V. III, 58-3 ; VII. 73-1).

(a) This, therefore, not only establishes sufficiently the remote *antiquity* of the Ashvins, but proves, moreover, *the antiquity of the observation itself*, made by *our Primitive Ancestors*, as they had seen *the light* or rather *the dim lustre*

amidst deep dark, *after midnight* and *before the Dawn*, which they designated as *the Ashvins*, in the early Epoch of Man's existence, and which, naturally enough, having created in their mind extremely tender feeling, nay of love, of affection, and even of great reverence, they had considered them (the Ashvins) to be heavenly Deities. Consequently, they, in humility and adoration, prostrated themselves before them, sought their protection, solicited their aid, and threw themselves on their mercy.

Evidently, the Ashvins or the phenomena of light having been observed, in the by-gone age, by our Primitive Ancestors, in the heavens, *after midnight and before the Dawn*, the fact of their (Ashvins') having given relief to the several devotees or rescued them from calamities, of their having extended their helping hand to the needy, and of their having showered the choicest boons on their favourites or proteges, appears to have been duly recorded in the oldest,¹ the most genuine, and the truly historical² document,—

1. Professor Max Müller calls "the Vedas", the "most ancient literary documents". (*India. What can it teach us?* p 116. Edition 1883).

2. "This is what I call *history* in the true sense of the words", "and whoever likes to labour in these the most ancient of historical archives will find plenty of discoveries to make" (*Ibid* pp 25,26,27. *Vide supra* pp 66,96. Footnotes).

"I maintain then, that for a study of man, or if you like for a study of Aryan humanity, there is nothing in the

the Rig-Veda---either incidentally as in I. 3-1-3; I. 22-1-4; I. 30-17,18; I. 92-16-18; I. 112,1-17,19-25; I. 139-3-5; IV. 15-9,10. Or, at times, even whole hymns seem to have been devoted to describe the wonderful deeds of these Deities, as in I. 34; I. 46-47; I. 116-120; I. 157-158; I. 180-184; IV. 43-45; V. 73-78; VI. 62-63; VII. 67-74; VIII. 5; 8; 9; 10; 18; 22; 26; 35; 74; 75; 76; 90; X. 39-3, 4, 7, 8, 9, 10, 11.

Thus, the first query having been investigated, and the fact established, in respect of the Ashvins having been very ancient, or in other words, the phenomenon of the light, *after midnight and before the Dawn*, having been observed on the horizon by our Primitive¹ Ancestors in very olden times (ante p 327), and even in the Tertiary Period when our hoary Fore-fathers had actually lived (*Vide* chapter III) above, we shall proceed to inquire into the remaining queries, which, as stated before, relate to (b) the place

world equal in importance with the Veda. I maintain that to every body who cares for himself, for his ancestors, for his history, or for his intellectual development, a study of Vedic literature is indispensable; and that, as an element of liberal education, it is far more important and far more improving than the reigns of Babylonian and Persian kings, aye even than the dates and deeds of many of the kings of Judah and Israel". (Ibid p 112).

1. "If" some critics "mean by primitive that which came absolutely first, then they ask for something which they will never get," says MaxMüller. (Ibid. p 113).

of the origin of the Ashvins, or in other words, the tract of land where the observation of the aforesaid phenomenon was, or must have been *first* made by our *Primitive*¹ Fore-fathers, and (c) the region of the Âryan Cradle that could reasonably be inferred from the observation of the phenomenon in those early days, or from the *Vedic Literature*.²

Apart from the direct evidence which we shall presently produce, even the indirect testimony tends to show that, the Ashvins are of *Aryâvartic origin*, as almost all the important Deities with which they seem to have been connected, have had *their origin in the Land of the Seven Rivers*. For instance, the Ashvins have great and very near connection with *the Dawn, the Sun, Soma, Indra, Agni*, and even the *Seven renowned rivers* of Âryâvarta, the सप्तसिन्धवः, or

1. Says MaxMüller, "We mean by primitive the earliest state of man of which, from the nature of the case, we can hope to gain any knowledge; and here, next to the archives hidden away in the secret drawers of language, in the treasury of words common to all the Aryan tribes, and in the radical elements of which each word is compounded, there is no literary relic more full of lessons to the true anthropologist, to the true student of mankind, than the Rig-Veda". (p 113. Ibid).

2. And again he observes, "It (a new world of ancient Vedic literature) possesses one charm; it is real, it is of natural growth, and like every thing of natural growth, I believe it had a hidden purpose, and was intended to teach us some kind of lesson that is worth learning, and that certainly we could learn nowhere else." (p 97. Ibid).

the सप्तस्रवतः, as otherwise known. Since, the Ashvins have been said to be *the precursors of the Dawn and the Sun* (*Vide ante pp. 327-328*), and seem to be solicited to drink Soma-juice with them (R. V. VIII. 35.1-3). While, in the Rig-Veda (VIII. 26-8) they appear to have been invoked along with Indra (इन्द्रनासत्या), and even described as assisting him in (R. V. X. 131-4,5), during his conflict with Namuchi and in the destruction of Vritra, which probably secured for them the epithet of “वृत्रहन्तमा” or *the slayers of Vritra* (R. V. VIII. 8-22) and even of इन्द्रतमा (R. V. I. 182-2) for that very reason. We also know that they were often called to drink and enjoy the juice of Soma (R. V. I. 46, 5, 8, 12, 13 ; I. 47-1, 3), and being swift movers, they have even been declared to have *travelled over the region of the Land of the Seven Rivers* (...परिवां सप्तस्रवतो रथो गात् । R. V. VII, 67-8). Moreover, they further appear to have been *associated with our* (Indo-Âryan) *thrice-eleven Gods*, as our Rig-Vedic Ancestors had evidently requested the Ashvins to “come with them for drinking the meath:” (आ नासत्या त्रिभिरेकादशैरिह देवभिर्यातं मधुपेयमश्विना । ऋ० वे० १-३४-११).

Now, the Reader remembers that Indra and Soma have had *their origin* on the Himâlaya Mountains of Âryâvarta (*Vide ante pp 114, 121, 123, 124 @ 132,)*; while, the

phenomena in respect of the rising of *the Dawn and the Sun* were also *first observed in the Land of the Seven Rivers*. (*Vide ante pp 101-104*). In like manner, *the first effect* of the destruction of Vritra by Indra and the consequent rain-fall, or rather *the first fall of rain* was also seen by *our Primitive Ancestors*, in this very *Land of the renowned Seven Rivers* (*Vide ante pp 96-100*); and Agni too was found *first kindled and observed* in the region of the *sacred river Sarasvatī*, advancing thence to the East, as far as the river Sadā Nīrá. (*Vide ante pp 318-322*). Nay, we find even Agni closely leagued with the Ashvins, accompanied by Indra, for drinking Soma (R. V. VIII. 35-1).

Turning our attention to the direct evidence alluded to and promised before (*ante p 333*), we find that in the Rig-Veda (I. 46-2), the Ashvins, otherwise called Nāsatyás (नासत्या) or Dasrās (दस्त्रा), have been designated as the sons of the river Indus (सिन्धुमातरा), which expression being a *Bahuvrīhi compound* (बहुव्रीहिसमास), evidently means “those whose Mother is the Indus”, or signifies “such as are the offspring of the Indus or the Sindhu”. That is to say, “सिन्धु-नामनदी माता यद्योस्तौ सिन्धुमातरौ; or, “सिन्धु-मातरा”, as expressed in the very text of the Rig-Veda, in (I. 46-2). I may, however, here observe in passing that, as the Ashvins are called

the offspring of the Indus (सिंधुमातरा... R. V. I. 46-2), because they seem to come forth from, or rise above the boundless watery expanse of the river, so are they also said to be the sons of the sky (दिवो नपाता... R. V. I. 182-1; I. 184-1), in as much as, they appear to spring from it.

The question, however, will naturally arise as to why the Ashvins were called *the offspring* of the Indus (सिंधु), or the latter *their Mother*. The reason is obvious. For, they were *first observed*, or rather *the light after midnight* (*Vide ante pp 327-329*) *was first seen* by our Rig-Vedic Fore-fathers, coming above the horizon from amidst the wide expanse of water of *the great and ocean-like Indus* (अपसामपस्तमा.....ऋ० वे० १०-७५-७). The Indus, therefore, was supposed to be *the Mother* (सिंधुमातरा) of, or to have given birth to, the Ashvins, or to the light after midnight—the precursor of the Dawn—, much in the same way as the Dawn was thought to be *the daughter of the sky* (दुहितृदिवः। R. V. I. 30-22 ; 48-1 ; 8, 9 ; 49-2 ; V. 79-2 ; VII. 81-3 ; VII. 47-14, 15 ; X. 127-8), she having come out of it ; or, the Sun designated as *the red child* of heaven (अरुषं...दिवः शिशुं। R. V. IV. 15-6).

Now, in the expression (सिंधुमातरा), herein before cited, we have taken the word (सिंधु) to mean *the river Indus*, and *not the ocean*, as supposed by Sáyana, and probably following him

even by some other Oriental and Occidental scholars, perhaps *erroneously*. It will, therefore, not be out of place to give here to the Reader the reasons for the view entertained by us.

In the first place, the Ashvins, owing to *their birth from, or their origin in, the river Indus*, appear often to have been *associated with it* and its affluents, in some way or other, of course consistently relevant, as will be presently shown. For instance, in R. V. I. 112-9, the Ashvins have been solicited to come with those aids, with which they made the Indus *flow with sweet or fresh water* (यामिः सिंधुं मधुमन्तमसञ्चतं... ।... तामिस्तु ऊतिमिराश्विनागतम् ॥). Besides, in another place (R. V. I. 112-12), the river *Rasā* (रसा), *the affluent of the Indus*, is also referred to, and the Ashvins again solicited to come with those aids, wherewith they flooded *that river* (यामीरसां क्षोदसोद्वः पिपिन्वथुः...).

Thus, the association of the Ashvins with the affluent *Rasā* and *the Sindhu*, denotes that the renowned *Indus* of the Panjab was meant, and neither any river in general, nor for the matter of that the sea, was ever intended by the Poet, in the R̥g-Veda (I. 46-2).

In like manner, the Ashvins appear to have been *associated* even with Soma and Sudās, not to mention other things and persons of

ryāvarta, which, therefore, equally strengthen the view of their having been *the Deities* of *this land*, primarily. For, in the Rig-Veda (I. 47-1, 3, 5 ; VIII. 74-1 @ 9 ; VIII. 76-1, 2, 4, 5, &c.), Soma juice has been offered to them, and they have been also invoked to drink the beverage. While, in I. 47-6, they seem to have supplied Sudas with abundant food. Now, we have already seen (*supra pp.* 116, 121, 124 @ 132), that Soma *belongs to*, and has had its *origin in* the Land of the Seven Rivers. While, it appears further clear from the Rig-Veda that Sudâs was the indigenous Âryan King of the Tritsus, and had his fame spread over the Land of the Seven Rivers (R. V. VII. 18-24) ; where, he had, with the help of Indra and Varuna, vanquished¹ the ten² *non*³-sacrificing confederate kings (R. V. VII. 83-7, 8, 9), including Turyasha (R. V. VII. 18-6), who had arrayed⁴ their armies against Sudâs on the bank of the deep river Parushni (modern Râvi), in which, however, these were drowned while endeavouring to cross it. The opponents, consequently, in the very nature of things, had to thank themselves for

1 वृत्राणि...सामिधेषु जिह्वते ॥ R. V. VII. 83.9.

2 वृशराजानः समिताः ॥ R. V. VII. 83. 7.

3 अयज्यवः ॥ R. V. VII. 83-7.

4 वृशराज्ञे परित्याय विश्वतः सुदास इन्द्रावरुणावशिषतम्...
धिया धीवतो असपंत वृत्सवः ॥ (Rig-Veda VII. 83-8).

"O Indra-Varuna, ye gave Sudâs your aid, when the

their own folly, and curse the fury of the river (R. V. VII. 18-5), in which the adversary's army was drowned. But, notwithstanding all this, king Sudâs had found the high floods of water of the river Parushnî *fordable* (सुपारा R. V. VIII. 18-5.). He, therefore, crossed the river (परुष्णी R. V. VII. 18-8, 9), completely routed the enemy, and gained a decisive victory over them. (R. V. VII. 18-8, 9, 15).

Ten Kings in battle compassed him about, and the religious Tritsus (the people and the subjects of Sudâs) worshipped you with hymns and lauds".

This incident is known as "*The War of the Ten Kings*" (द्वाशराज्ञसन्धिः) with King Sudâs. Here, Vasishtha, as the family priest or *Purohita* of the king, had naturally secured the assistance of Indra on behalf of his patron (R. V. VII. 18-4); and on this frail fabric and sandy ground, some scholars have attempted to erect an edifice, and even represent it as the fight of the Aryan king Sudâs with the ten *non-Aryan* Princes. But, in doing this, they have perhaps ignored, or at any rate lost sight of, the fact that, the epithet applied to the ten princes or kings, which certainly deserves notice, is not अन्तर्य (non-Aryan) but अयज्यवः (non-sacrificers). Because, the verse says: द्वाशराज्ञानः समिता अयज्यवः...॥ (the ten non-sacrificing confederate kings). R. V. VII. 83.7. The expression or the epithet (अयज्यवः), therefore, probably seems to be intended for the *Perso-Aryans*, who having been expelled from Aryavarta on account of their non-sacrificing tendencies (ante pp. 213, 214), had perhaps again endeavoured to regain possession of the country, by sending their troops against king Sudâs, under the ten chiefs or leaders. Evidently, the ten confederate chiefs or Princes were but converts to the new Zoroastrian faith of "*no-sacrifices*", and as such, were *Aryan Renegades*, who as described in the text, had suffered a complete defeat at the hands of king Sudâs.

∴ Now, adverting to the Indus (सिन्धु), which has been supposed to be *the mother* and *the origin* of the Ashvins, we here venture to state that, there are other cogent reasons too, which lead us to interpret the word सिन्धु as *standing for the river Indus*, and *not for the ocean*. Because, after using the term सिन्धुमातरा (*offspring of the Indus*) in respect of the Ashvins, other expressions occur in the Rig-Veda as follows:—
 “ Your celestial chariot (वां दिवः...रथः ।) stands on the banks of the Indus (तथि सिन्धूनां), and the Somas are yoked (as horses or animals) to it (युयुज्जइन्द्रवः । R. V. I. 46-8). While, in R. V. I. 112-9, the expression (मधुमन्तम्) appears to have been purposely used. This, evidently, deserves special attention. For, it but connotes the attributes of the waters of the Sindhu, and brings forth prominently to our view that, by the word Sindhu (सिन्धु), the great river *Indus* only is to be understood, and not at all *the sea*, as interpreted by some Oriental and Occidental scholars. In the circumstances, it becomes absolutely necessary to give here the requisite details of the explanation, which accordingly, we proceed to place before the Reader forthwith.

In R. V. I. 46-8, we see that the Celestial chariot of the Ashvins stands on the banks of the Indus, and that the Somas are yoked to it as horses, as noted above. Here, the question will

naturally crop up, "why have the Somas been yoked to the chariot of the Ashvins, *on the banks of the Indus*"? And fortunately for us, the answer is not far to seek. Because, after the heavenly Soma (दिवः...इन्द्रवः I. 46-9) was brought on Earth by the Falcon (...इयेनः...सोमं भरद्दिवः...IV.26-6), it (that is the Soma) used to grow not only on the Himālayas (ante pp. 124-127), but in the Sharyanāvat Lake (Vide ante p 128), and also *on the banks* of the Indus, where the same, used to thrive, as also repose on the river's waves [कविः (मेधावी सोमः) सिन्धोरुर्मावधिभ्रितः । R. V. IX. 14-1], and even to flow down the river in various ways [अयं (सोमः) सिन्धोरुर्माव्यक्षरत् । IX. 39-4]. Thus, the Soma plants having been *the offspring of*, and available on, the Indus (सिन्धु), the Somas (इन्द्रवः), or rather the Soma-plants, that were represented as horses or animals, naturally seem to have been yoked to the Ashvins' chariot, for exhilaration, and for enjoying the Soma-beverage which the Ashvins always used¹, and which they were often called to drink,

1 For instance, we have...नासत्या...। पातं सोमस्य धृष्ट्या ॥ "Oh truthful Ashvins, drink the strong Soma". R. V. I. 46-5;—मदे सोमस्य पिप्रतोः ॥ "who (the Ashvins) in the exhilaration of Soma do good (to the worshippers)" I. 46 12;...सोमस्य पीत्या...॥ ...आगतम् ॥ "Come, (Ye beneficent Ashvins), to drink the Soma-juice". I. 46-13; अयं वा मधुमत्तमः सुतः सोमः.....॥ तमन्विना पिबतः...॥ "Here is the sweetest Soma, extracted for you, Oh Ashvins, Drink, therefore, the same". [I. 47-1]. Thus, these and other verses of the Rig-Veda (VIII.35,18, 19, 20, 21, 22, &c.) indicate the love of the Ashvins for the Soma-juice.

for going thence to all the regions of *the world-renowned Seven Rivers*; as we find that *their chariot had actually travelled over the vast regions of these Seven Rivers*: (.....परि वां सप्तस्रवतो रथो गात् । “Your chariot had travelled over the Seven Rivers”. VII. 67-8).

But, there is yet another reason, why the Somas were harnessed as animals or horses and yoked to the chariot of the Ashvins, *on the banks of the river Indus*. Because, like the Ashvins who were *born of, or had their origin in, the river Indus* (सिंधुमातरा *vide ante p 335*) the Somas, too, were the offspring of the Indus, that is, of the river सिंधु. For, we find that, in the Rig-Veda (IX. 71-7), *the Sindhu* has been declared, like that of the Ashvins in I. 46.2 (सिंधुमातरा), to be *the mother* of Soma also (सिंधुमातरम्); that is to say, सिंधुर्नामिनदीमातायस्य । एतादृशंसोमम् । Thus, the Ashvins having stood in the relation of brothers to the Somas, the latter were taken by the former with them and harnessed, for the sake of their company, which to them was not only *delightful* but *exhilarating* in the extreme; in as much as, the Soma-juice, when quaffed by the Ashvins, was all-joy to them (*vide ante p. 341. Foot-note*)

Besides, the word सिंधु in the aforesaid expression ‘सिंधुमातरम्,’ as applied also to Soma in

IX. 61-7, means, beyond all doubt, "*the river Indus*", and certainly not "*the Ocean*". For, if सिंधु meant *the ocean*, then the *salt ocean* or *sea* could not produce, and cannot at all be supposed to have been conducive to the growth of, Soma; as, this used to thrive only on the mountains and the plains of Âryâvarta, as for instance, *the Himâlayas*, *the fresh-water-lake* of *Sharyanavat* in the Kurukshetra, and the banks of the Indus in the Panjab, to which reference has already been made (*vide ante pp 124-128*).

Adverting to the evidence in respect of *the origin* of the Ashvins from the river Indus (सिंधु), and referring to the expression सिंधुमातरा, used in respect of them in the Rig-Veda (I. 46-2) let us see whether the word "सिंधु" in this expression means "*the river Indus*", or "*the Ocean*", as imagined by some Oriental and Occidental scholars. We have already stated that the Ashvins have been found *associated* often with the river Indus and even with the river Rasâ (I. 112-12), which is a tributary¹ of the former; while, in I. 112-9, they have been solicited to come with favours, after referring to the fact of *their having made the sweet waters of the Indus flow* (सिंधुमधुमन्तंसञ्चतं), which expression,

1 Even Dr. J. Muir admits this fact. For, says he, "The Anitabhâ, Rasâ, and Shveti must also be regarded as affluents of the same river (viz. the Indus)" (*Vide Muir's Original Sanskrit Texts. Vol. II. p. 348. Ed. 1871.*)

therefore, is most significant, and as such requires our close attention.

Now, as the waters of the Sindhu have been declared to be *sweet* by an *express term* (मधुमन्तम्), there remains not the slightest doubt, as to this *Sindhu having been the river Indus*, and certainly *not the Ocean*. For, the expression मधुमन्तम् itself, distinctly tells its own tale, in clear and unambiguous language, and proclaims, moreover, *the sweetness of the waters of the सिन्धु*. In the circumstances, the word “सिन्धु” in the aforesaid expression सिन्धुमधुमन्तम् undoubtedly means *the “Indus,”* and cannot in any way signify “*the Ocean*”. Because, as the Reader will easily perceive, the reason is obviously plain. Since, if the word सिन्धु in the aforesaid expression is taken to mean “*the Ocean*”, as erroneously supposed by some Oriental and Occidental Scholars, whose views, therefore, we shall presently place before the Reader, the expression “मधुमन्तम्” or *sweet*, as applied to “Sindhu” implying ocean, would certainly be *meaningless* and even *misleading*, for the express reason that *the waters of the Ocean or the sea are always salt, and never sweet* (मधुमन्तम्) or *fresh*.

Having had, therefore, due regard to all the facts of the case, there seems no remedy left but to take Sindhu as denoting the river Indus, inasmuch as by the most *telling expression* (मधुमन्तम्), used immediately after the word

(सिन्धु), the real quality, or true attribute of *fresh water*, has evidently been ascribed to the river, nay, even *the characteristic property* is predicated of it.

But, apart from this testimony, which in itself, is sufficiently strong to fortify our conclusions, there is yet further proof which strengthens our argument and throws quite a flood of light in respect of the view that we have entertained, in interpreting the word सिन्धु as meaning *the Indus*. For, almost next after the verse (I. 112-9) in which *the Sindhu* appears, there comes in the river *Rasā* (रसा)—*the affluent of the Indus*—in (I. 112-12); and here too, the Ashvins seem to have been implored to come with favours, after referring to their achievements, as in the case of the Indus (*vide ante p 343*), in respect of their having flooded that river, viz. the *Rasā*.

यासीरसां¹ क्षोदसोद्गः पिपिन्वथुः.....।

तामिह ऊपुतिभिराश्विनागतम् ॥

(ऋ० वे० १-११२-१२).

“Wherewith, ye, (O Ashvins), made *Rasā*¹ swell full with water-floods....come hither unto us,...with those aids.” (Griffith).

1. In respect of this river, Griffith says as follows :—
“*Rasā*: The *Rasā*, known to the Zoroastrians as the *Raṣṭhā*, was originally the name of a real river” ... (The Hymns of the Rig-Veda. Vol. I. p 146 Ed. 1896). *Vide* also ante p 343. Foot-note, where, Muir regards the river *Rasā* as *the tributary of the Indus*. (M. O. S. Texts. Vol. II. p 348. Second Edition. Revised. Mr. B. G. Tilak also identifies *Rangha* with the river *Rasā*. For, says he, “*Rangha* is Sanskrit *Rasā*, and in the Rig-Veda (X. 75-6), a terrestrial river, by name *Rasā*, is mentioned along with the *Kubhā*, the *Kṛnuu*, and the *Gomati*, which are all known to be the affluents of the *Indus*”. (*Vide* His work, “The Arctic Home in the Vedas”. p 363. Edition 1903).

If, therefore, the context is a sure guide to the particular use, and probably to the correct meaning of any doubtful or ambiguous expression, then the fact that the Sindhu has been designated as मधुमन्तम् or *sweet*, or at any rate declared to contain *water that is fresh and not salt* ; and the fact, moreover, that it has been associated with its (the Sindhu's) *affluent*, viz. the river Rasâ, in (I. 112-12 ; IV. 43-6 ; V. 53-9), goes to prove and establish that the word सिंधु means *the river Indus* and *not the ocean or sea*, in the aforesaid expressions.

We shall now, for a while, turn our attention to Sâyana—the great Exegetist of the Rig-Veda—, and then consider the views entertained by other Oriental and Occidental scholars, in respect of the matter. In R. V. I. 46-2, Sâyana takes *Sindhu Mâtara* (सिंधुमातरा) to mean समुद्रमातृकौ or the *offspring of the ocean* ; and yet, in R. V. I. 112-9, he explains Sindhu (सिंधु) as स्यन्दनशीलां नदीं or a *flowing river*, with the expression मधुमन्तम् which is *predicated of the Sindhu*, as meaning मधुसहस्रेनोदकेनपूर्णा (full of water, *sweet like honey*). Messrs. S. P. Pandit and R. T. H. Griffith, following Sâyana, respectively translate सिंधुमातरा as “*sens of the Ocean or sea*,” and सिंधुमधुमन्तम् as “*the river full of sweetness*,” or “*the most sweet exhaustless flood*” (vide Pandit's *Vedârtha-Yatna*. Vol. I.

p 600 and Vol. II. p 785; Griffith's Hymns of the Rig-Veda Translated. Vol. I. pp 63, 146). But, Mr. B. G. Tilak, on the other hand, interprets सिंधु as meaning an "Ocean", in both the cases, viz. R. V. I. 46-2 and I. 112-9, as he says that, "In I. 46-2 they (the Ashvins) are called *Sindhu Mátarā*, or having the Ocean for their mother,"....."that the Ashvins moved the most sweet *Sindhu* or Ocean, evidently meaning that they made the waters of the Ocean flow forward (I. 112-9); and that "they are said to have made *Rasá*, a celestial river, swell full with water-floods.....(I. 112-12)." *Vide* his work *The Arctic Home in the Vedas*. p. 300. Ed. 1903. While, Dr. Muir declares that the Ashvins are "in I. 46-2, *Sindhu Mátarā*, the off-spring of the ocean, (whether aerial or terrestrial)." (*Vide* Muir's O. S. I. Vol. V. p. 235. Ed. 1870).

Here, the Reader will have at once perceived that even the Oriental and Occidental scholars admit मधुमन्तम् to be predicated of the *Sindhu*, and understand the expression to mean *sweet*. If therefore, the *Sindhu* (सिंधु) has been declared to be *sweet* and even admitted as such, it cannot ever mean *a sea* or *an ocean*, as *this is always salt and never sweet*. It would, in the circumstances, be inconsistent to call an ocean sweet, when its attributes are quite the contrary.

Now, Dr. Muir, in one place, throws a hint that the ocean may be either "aerial or terrestrial". (*vide* Muir's Original Sanskrit Texts. Vol. V. p 235, Edition 1870). But, if it is *terrestrial*, it being salt, can never be sweet, and if *aerial*, the expression मधुमन्तम्, as applied to *Sindhu of the firmament*, would certainly be altogether meaningless; since, its endless expanse is never considered to be *either sweet or salt*.

Directing, by the bye, our attention to Mr. Tilak's argument (*ante* p 347), we find that in the aforesaid expressions सिंधुमातरा and सिंधुं मधुमन्तम्, he takes *Sindhu* to mean an *Ocean*, and still considers it to be "*the most sweet*". (*Vide* his work *The Arctic Home in the Vedas*. p 300. Edition 1903). Nay, strangely enough, he even considers *the Rasâ*, (which obviously is *the terrestrial river being the tributary of the Indus*), to be a *celestial river*, when he himself *admits* the fact in the aforesaid work (p 363), that "in the Rig-Veda (X. 75-6) a terrestrial river, by name *Rasâ*, is mentioned along with the *Kubhâ*, the *Krumû*, and the *Gomati*, which are all known to be the affluents of the Indus". But, more than this, he even contends further on, that "If the context is any guide to the determination of the sense of ambiguous words,...the point is pretty well settled when we find *Rasâ* actually mentioned in the

Rig-Veda along with some other tributaries of the Indus." (*Vide ante p 345 Footnote, as also "The Arctic Home in the Vedas." p 364*). Evidently, therefore, the word सिंधु, taken with the expression मधुमेतम्, would certainly mean the river Indus, and *not the Ocean* or the sea.

Thus, with due regard to the context of words, nay, the mutual relation of expressions, and the material facts of the case stated before, the Sindhu already referred to, means *the Indus*, and the Ashvins *the offspring of this river*; or, in other words, the latter *the Mother of the former* (सिंधुमातरा). (*Vide ante pp 335, 336.*)

Obviously, therefore, the fact of the Ashvins' having been designated as the *offspring of the Indus* proves that they had *their origin in the Indus*. Or, in other words, the phenomenon of the *light after midnight and before the dawn*, was observed on the horizon by our *Primitive Ancestors*, in the *Land of the Seven Rivers*, and on the plains of the Indus. (*Vide ante pp 327, 328, 330, 331, 335, 336.*)

This having been the case, it appears but necessary to scrutinize, in respect of the third query [*ante p 330*], (c) whether the aforesaid *observation of the phenomenon* would, in any way, serve as a *clue*, directly or indirectly, to the *Aryan Cradle in Aryāvarta, or the Land of the Seven Rivers*. Because, we have already

seen, (1) that the Ashvins are *the offspring of the Indus*, ante p 335; (2) that they are *the precursors of the Dawn and the Sun*, ante p 328; (3) that the latter had *their origin in*—or rather were *first observed by our Tertiary Ancestors* on the horizon *near the river Vipáshâ* of—*Âryá-varta*, ante p 103; (4) that *the Dawn and the Sun* were the first lights created by Indra (ब्रह्मणेप्रथमोऽगाविन्दन् । इन्द्रो...) as also by the Ashvins and Agni for the *Âryân Bráhmaṇ*, ante pp 107–109; (5) that their creation, that is of the Dawn and the Sun, was respectively the *Second and the Third deed of heroism of Indra*, ante p 103; (6) that *the First deed of heroism of Indra* was *the destruction of Vritra* and the consequent showers or *the first fall of rain*, ante p 99; and (7) that *this first fall of rain* or the *killing of the first Serpent* was *on the Indus* or the river *Sindhu*, ante pp 99, 100.

All this, therefore, like the destruction of the great Vritra Serpent, or *the first fall of rain* on the river Indus, nay, like the *rising of the Dawn* as also of the Sun near the river Vipáshâ, shows the first observation of the Ashvins by our hoary Ancestors; and the mention of *their origin in*, or *from* the Indus, affords us another clue to *the Áryan Cradle* in the Land of the Seven Rivers.

LAND OF THE ORIGIN OF THE ARYAN GODS. 351

We are, accordingly, in the light of the facts stated hereinbefore, inclined to think that the Âryan Gods or the *Matutinal Deities*, to which reference has already been made, have had their origin primarily *in the Land of the Seven Rivers* and nowhere else, that is, neither in the Arctic, nor in Europe, nor in Central Asia.

Chapter XIII.

OUR TERTIARY ARYAN ANCESTORS NOT NOMADS, BUT Primitive Agriculturists AND Autochthones in Aryavarta.

We have so far endeavoured to prove *our Âryan Origin in Âryavarta*, or our having been autochthonous in the Region of the river Sarasvati, better known to our Vedic Ancestors under its more comprehensive name *the Sapta-Sindhavah* (सप्तसिन्धवः)—the Renowned Land of the Seven Rivers,—and by all means familiar to our Irânian Brethren by the name of Hapta-Hendu (हप्तहेन्दु), the corrupt Zendic form of the aforesaid Vedic expression (सप्तसिन्धवः).

In this land of their birth, our *Tertiary¹ Primitive Âryan Fore-fathers* were ever living *a very simple and peaceful life*, especially as

1. In the next Chapter, we shall endeavour to give a *Bird's eye-view* of our great Colonial Empire, during ancient times. From this, therefore, it will be at once perceived that, our extensive colonies in the Arctic Regions were only possible in the Tertiary Epoch, and obviously before the advent of the last, or the Great Ice Age. (*Vide supra pp 139, 156, 157, Foot-notes ; and Chapter III above.*)

It is for this reason, that we have ventured to designate our Primitive Ancestors as our *Tertiary Fore-Fathers*.

they were born of a pre-eminently meditative mood and philosophical nature, and were always looking *beyond* the horizon of this transient world, in view of having a glimpse of the *Beyond*, of the *Invisible* behind the Visible, of the *Infinite* within the Finite, and of the *Supernatural* above the Natural. In the circumstances, they were naturally engaged in the peaceful pursuits and various avocations in life, according to the taste, choice, or liking of each, as described in the Rig-Veda.

नानानं वा उ नो धियो वि ब्रतानि जनानाम् ।
(ऋ० वे० ९-११२-१)

“Various are our thoughts and endeavours, and (different) men have different avocations.”

This being the case, *Agriculture*, as obviously appears from the very evidence in the Rig-Veda, which, therefore, I shall presently produce, was one of the most respectable and certainly very favourite occupations of our *Primitive Ancestors* even in *Pre-Vedic times*, and of our Vedic Fore-fathers during the Vedic Period. But, more than this, *the Gods also* of our ancient progenitors seem to have taken special interest in, and shown keen solicitude for, *agricultural pursuits*, inasmuch as, special behests appear to have actually emanated from the presiding Deities of our Primitive Sires, peremptorily asking the latter *to cling to cultivation* (कृषिभि-

तृषस्व...R. V. X. 34. 13). These, therefore, not only excite our *curiosity*, but beyond doubt, *command* our due *respect* and *admiration*, for the one main reason that even in such olden times as the *Pre-Rig-Vedic Era*, our Gods and Rik-Poets had directed the *cultivation of land* (कृषस्व), with *extreme regard for agriculture*. Nay, they had even prescribed the use and enjoyment of the produce of the land cultivated (कृषिमित्...वित्ते रमस्व), with a far-sighted advice to the effect, that they should *seek agricultural wealth* and find pleasure in *agricultural economy*; that their real riches consisted in the stock of live-cattle (तत्र गावः); and that wife and children (तत्र जाया) which constituted the domestic happiness, also depended upon *the prosperity of agriculture* and good cultivation of land.

For instance, in the Rig-Veda (X. 34-13), Rishi Kavasha says,—“*Cultivate the land* (कृषस्व), consider *agriculture* as your *wealth*, and enjoy with pleasure that wealth, or the profits secured therefrom (कृषिमित्...वित्ते रमस्व). Because, it is *for agriculture that the Cattle are required* (तत्र गावः), and this *livestock* must be considered to be the *real wealth* which you should take delight in, (कृषिमित्.....वित्ते रमस्व)”. Moreover, says the same Rig-Vedic Poet that, “It is *agriculture that enables us to enjoy domestic happiness and home comfort* (तत्र जाया)”. Nay, the Poet has even taken pretty good care to

inform us, for requisite guidance, lest he (the Poet) be charged with exaggeration of facts, that the aforesaid declaration made by him, in regard to the benefits that accrued from *agriculture*, was *not* his own *imagination*, but that he had only repeated what was described to him by the Sun-God, saying that, “ *This has been told to me by the Lord God Savitar himself* (तन्मे विचष्टे सवितायमर्यः ।).”

I give, hereinbelow, the verse in original, with its translation as rendered into English, the same being very important from the stand-point of *lively interest taken in agriculture*, even at that distant date, *by our hoary ancestors*.

अक्षैर्मा दीव्यः कृषिमित्कृषस्व विष्टे रमस्व बहुमन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे विचष्टे सवितायमर्यः ॥
(Rig-Veda X. 34-13).

“ Play not with dice. Cultivate thy land. Take delight in the wealth¹ that accrues from the profits of the agricultural produce. For, it is *there*¹ (तत्र², *i. e. in agriculture*) that the live-stock (cows and bullocks=गावः) will be (ever on

1. I venture here to state that I have followed Śāyaṇa in explaining the verse of the Rig-Veda ; and the great Exegetist has interpreted the expression विष्टे रमस्व by कृष्या संपादिते धने रमस्व । मर्ते कुरु । That is to say, (endeavour to) find pleasure in the enjoyment of the riches gained by *agriculture*.

2. तत्र “कृषौ” गावो भवन्ति ।

the increase). It is *there*¹ (तत्र², i. e. in *agriculture*) that the domestic happiness that consists in wife (and children) will be obtained. Nay, this has been told to me by the Lord (God) Savitar himself”.

Perhaps, some scholars would, here, bring in the argument, or advance the theory, that the Tenth Book of the R̥ig-Veda constitutes the later³ part of it. But, I would then urge, and even show, that the R̥ig-Vedic text from which I have quoted above, is not the only, or even an isolated instance of the keen interest taken by our hoary ancestors, or rather our Tertiary Forefathers and their still older Gods, in *Agriculture*. Since, there are innumerable examples of the land having been cultivated, the soil ploughed, the seed sown therein, and reference made to the fact every now and then. Nay, the mention of barley appears everywhere; and even in the

1. This word (“*there*”) is the translation of “तत्र” meaning “in agriculture” that appears in the text; and Sāyana interprets it in both the places respectively, as follows :—

2. “तत्र” जाया भवति । गार्गोभवति ।

3. For, says Dr. Haug that...“ the last book of R̥ig-Veda (being only an appendix, made at later times to the whole)”...*Vide* Dr. Haug’s *Essays on the Sacred Writings and Religion of the Parsees*”. p 227. Edition 1862.

earlier¹ parts of the Rig-Veda, the description of the corn (यव) in some form or other, seems scattered, as I shall presently show.

In I. 23.15, said to be the earlier portion of the Rig-Veda, comparison seems to have been instituted between the return of the six seasons, through the instrumentality of God Pushan by means of the Soma-juice, and the recurring annual yield of Yava (यव) or barley-corn, evidently secured by cultivating the land, by ploughing the fields therein (चर्हषत्), and by sowing seeds in the furrows caused by ploughs drawn by bullocks (गोभिः).

1. It seems that excepting the tenth Book of the Rig-Veda, which has been deemed by many scholars to be of later date, and supposed to be 'an appendix made at later times to the whole,' the other Books are said to be "the earlier parts of Rig-Veda: (II. 34 4; VII. 99-5)".....*Vide* Dr. Haug's *Parsée Religion*. p 227. Edition 1862.

It must, however, be specially borne in mind that, even amongst European scholars known to fame, there is much difference of opinion in respect of the aforesaid question, as they have very stoutly and unequivocally maintained the antiquity of the *Purusha Sukta* Hymn, which belongs even to the very Tenth Book of the Rig-Veda, declaring that it (the hymn) is *the most ancient and authoritative*. It will, therefore, not be out of place to reproduce here, for facility of reference, a few passages from the writings of scholars who hold this view.

For instance, Dr. Muir says that....."the four castes or classes (Standen) are mentioned in the *Purusha-Sūkta*, which however, some scholars regard as one of the most recent in

This, therefore, shows that *agriculture* was not only *known* to the *Primitive Ancestors* of our Vedic Fore-fathers, but *was actually in use* for a considerable period, nay, from even such *hoary times*, as to be a fit subject even for comparison with things or objects *older still*. Consequently, the verse is certainly very important from the stand-point of *agriculture* ; and as such, I would make no apology for quoting it here in full.

उतो स मह्यमिन्दुभिः षड्युक्तां अनुसेषिधत् ।
गोभिर्यवं न चर्कृषत् ॥ (Rig-Veda. I. 23-15.)

the Collection of the Rig-Veda, whilst others maintain the exact contrary." (*Vide* "Original Sanskrit Texts. Vol. II. pp 454, 455. Edition 1871.)

Moreover, Dr. Haug thus remarks on the passage of the Purusha-Sukta, contained in the 90th hymn of the tenth *Mandala* or Book of the Rig-Veda. "Now, according to this passage, which is the most ancient and authoritative we have on the origin of Brahmanism and caste in general, the Brâhman has not come from the mouth of this primary being, the Purusha, but the mouth of the latter became the Brâhmanical caste, that is to say, was transformed into it. The passage has, no doubt, an allegorical sense. Mouth is the seat of speech. The allegory thus points out that the Brâhmans are teachers and instructors of mankind "...(*Vide* Dr. Haug's Tract on "The Origin of Brâhmanism." 1863. p 4).

Again, some scholars also argue that, the *mystical character, the allegorical nature, the philosophical speculations, and the detailed ritual* contained in the hymn, constitute the reasons for considering it to be *modern*. But, nothing can be further from truth, than this supposition, having had due regard to the evidence in the Rig-Veda. I would, therefore, in view of refuting the aforesaid argument, quote from

" And may he (Púshan) duly bring to me the six (seasons) bound closely, through these drops (of Soma), as one, who ploughs with steers, brings corn". (Griffith).

In the above verse, the expression "इन्दुभिः" has been explained by Sâyana as meaning "यागहेतुभिः सोमैः," while "षड्युक्तान्" has been interpreted as "षड्वसन्तादीनृतून्," and "गोभिर्येवं नचकृषत्" as meaning "बलीवदैः...यथायवमुद्दिश्य भूमिं प्रतिसंवत्सरं पुनः पुनः कृषति तद्वत् ।"

Dr. Haug's tract, as he is, in every way, entitled to speak with authority on the subject. For, says he, "The few scholars who have been engaged in the study of the Vedas unanimously regard this Purusha-Sûkta hymn as a very late production of Vedic poetry ; but there is no sufficient evidence to prove that. On the contrary, reasons might be adduced to show that it is even old. The mystical character of the hymn is no proof at all of its late origin. Such allegorical hymns are to be met with in every book of the collection of the mantras, which goes by the name of Rig-Veda Samhitâ. The Rishis, who were the authors of these hymns, delighted in such speculations. They chiefly were suggested to them by the sacrificial rites which they daily were performing." (*Vide* Dr. Haug's Tract "On the Origin of Brâhmanism". p 5, 1863.)

Moreover, Max Müller also has declared in the matter, as follows :—"The superstitious feeling about ceremonial minutiae is natural in a primitive state of civilization, and there are numerous hymns in the Veda which must be adjudged to the earliest period, and where, never the less, we meet with sentiments worthy of the most advanced ceremonialists."

"The same caution is still more necessary with regard to another criterion which has been used to prove the modern date of certain hymns, the presence of philosophical ideas.

Thus, this verse is most important, as it prominently brings to our view two main points, that can never be ignored, nor lightly set aside. These are (a) firstly, the earliest *mention of the six seasons*, and (b) secondly, the innate *love of agriculture*, in which so much interest was evinced even from *Primitive times*. The first point evidently indicates the *Land of six seasons*, or rather *Āryāvarta*, where these were experienced by our Tertiary Ancestors even from their very infancy, of which, therefore, we shall give details later on, in chapter XV of this work; while the second point relates to *Agriculture*, which is the subject of the present chapter.

It has been the custom to regard any hymn in which the nature of the deity, the problems of existence, the hope of immortality are expressed, as decidedly modern. The whole tenth Mandala has been assigned to a later period, chiefly because it contains many hymns, the language of which approaches the philosophical diction of the Upanishads and of the still later systems of philosophy. This is a mistake". (pp 556,557.). "I do not think, therefore, that the mere occurrence of monotheistic ideas, and of other large philosophical conceptions is sufficient to stamp any class of hymns as of modern date". (p 559). History of Ancient Sanskrit Literatures. Edition 1859. By Dr. Max Müller.

Besides, in connection with the mention of the caste-system in the Purusha-Sūkta, and the antiquity of the division into classes, the observations of Dr. Kern are also very pertinent, important, and interesting, as he says that, "We may confidently ask whether the expressions it (the hymn) contains either in themselves or in connexion with the whole furnish the least ground even for guessing that the poet intended to register, or to recommend, a new institution ?

We shall now, for a while, turn our attention to another verse in the Rig-Veda, which is of still more importance, as it exhibits to us even the twinborn Gods *Ashvins*, undoubtedly of very great antiquity, (*Vide ante p 330*), taking apparently deep interest in *agriculture*, by *themselves producing food* for men (इपं दुहंता मनुपाय... R. V. I. 117.21), by *ploughing land* (वपंता), and *sowing barley therein* (यवं वृकेण...वपंता...). Thus, they, in a way, seem to have been initiating *our Primitive Ancestors* in the *agricultural pursuits*, and giving them, as it were, practical lessons in the science of farming, even in that very early period of their existence.

But, more than this, we see the *Ashvins* doing all this, not for any person whatsoever in the world, that was not theirs, but *only for their favourite*—the *Āryan man* (आर्याय R. V. I. 117.21), *that offered sacrifice* (द्वाम्वांसं...R. V. I. 47-3). For him (ज्योतिर्विप्राय कृणुतं वचस्यवे ॥ R. V. I. 182.3), therefore, they had created broad day-light (उरु ज्यातिश्चक्रुरार्याय ॥ R. V.

In truth, if anything is plain in the whole poem, it is this, that in the estimation of the author, the division into classes was as old as the sun and the moon, as Indra and Agni, as the horse and the cow, in short, as old as the creation. Before such a symbolical theory could arise, all remembrance of the historical origin of classes must have been lost". (*Vide Dr. Kern's Dissertation in respect of the antiquity of Castes, read before the Royal Academy of Sciences at Amsterdam, on the 13th of March 1871.*)

I. 117.21) ; and it was for his sake, that they had even blasted away the Dasyu by their thunderbolt (अभिदस्युं वज्रुरेण धमंता...। R. V. I. 117.21), as he was *irreligious* and *non-offering* (अहविः...R. V. I. 182-3). For, they (the Ashvins) were often solicited to destroy him (the irreligious Dasyu), and take also his life (अतिक्रमिष्टे जुरतं पणेरसुं...R. V. I. 182.3). Besides, there is even direct testimony in respect of the Ashvins having *themselves* (अश्विना), in very ancient times (पूर्व्यं), *ploughed* the land and *sown barley* therein (यवं वृकेण कर्षथः। R. V. VIII. 22-6), in the heavens (दिवि), when favouring Manu and *offering him their assistance* (दशस्यंता मनवे..... R. V. VIII. 22.6).

Obviously, *barley* was the usual *food-grain* then in use (पच्यते यवो...R. V. I. 135-8), and the ploughing operations were but the order of the day. Nay, these were then so *very common*, everywhere, in the *Land of the Seven Rivers*, especially as *agriculture* was but *indigenous* in *this country* and not at all *exotic* or of foreign growth, that our *Primitive Ancestors* of all grades, high and low, rich and poor, literate and illiterate, were conversant with all the field operations. As such, therefore, comparisons were

every now and then instituted *with things agricultural*, even when the matter related to religion¹ or other higher conception,² not to speak of other ordinary topics, where *agricultural boons*³ seem to be freely asked of, and given by, the God that was deemed supreme.

1 For instance, Rig-Veda I. 176-2, says, "Make our songs penetrate to Him, who is the Only One of the wise ; for whom, the sacred food is offered, as barley (यवं) is sown and (thrown in the field) ploughed by the ox" (यवं न चर्कपद्दुषा).

तस्मिन्नावेक्षया गिरौ य एकश्चर्यणीनाम् ।

अनुस्वधायमुप्यते यवं न चर्कपद्दुषाः॥ (ऋ० वे० १.१७६.२).

2 (a) This is in respect of God Agni, "who", says the Rik, "delights in the approach of the Adhvaryu, as the barley (crop) at the approach of rain". (तासांमध्वर्युरागतौ यवो वृषीव मोदते॥ R. V. II 5.6).

(b) And again in the Rig-Veda (1. 66.2), it is said that Agni is most useful, like the ripened barley (यवो न पक्कः).

(c) While, in Rig-Veda V. 85.3, the Poet declares that, "the Sovereign of the Universe (वरुणः) waters the Earth, as the shower of rain bedews barley crops (यवं न वृष्टिः). I give hereinbelow, the full text of the latter half of the verse, for facility of reference:—तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्मुनाति भूम । ऋ० वे० ५ ८५-२.

3 The following are a few of the instances of the kind

(a) सन इन्द्रः...यवमत्॥ उरुधारेवे क्षोद्वते! R. V. VII. 93.3; "This Indra...sends us in a full broad stream, (riches in horses, kine, and) barley."

(b) अस्मे धेहि यवमद्वगोमदिन्द्र...! R. V. X. 42.7; "O Indra give us wealth in barley (यवमद्) and kine" (गोमद्).

(c) वर्धति विमा महो अस्य सादने यवं न वृष्टिर्दिव्येन दाहना॥ R. V. X. 43.7; "In places of sacrifice, sages exalt his (Indra's) might, as the shower (of rain) nourishes barley (crops)".

There is again one more point which cannot be lost sight of, nor ever ignored. For, hymn 57 of Mandala or Book IV of the Rig-Veda, is evidently in praise of *Agriculture*, the Presiding Deity of which is said to be either the God *Rudra* (रुद्र), or *Fire* (अग्नि), or an altogether independent God called *the Lord of the Field* (क्षेत्रपतिः); as, in respect of this, one authority says, “रुद्रं क्षेत्रपतिं प्राहुः केचिदाग्निमथापरे। स्वतंत्र एव वा कश्चित्क्षेत्रस्य पतिरुच्यते” ॥ In this hymn, therefore, nourishment or food is solicited *from this friendly God of Agriculture* (क्षेत्रस्य पतिना हितेनेव). For, our cow and the ox (गाम्...पोषयित्वा.....R. V. IV. 57.1) were deemed to be the only riches, or at any rate *agricultural wealth*, during the Vedic and the Pre-Vedic period; and this wealth in cattle was asked every now and then, by our Primitive Ancestors from Indra and other Gods (आ¹ तू न इन्द्र शंसय गोष्वश्वेषु शुश्रिषु सहस्रेषु तुर्वीमघ ॥ ऋ०वे० १-२९-१-७; ...अग्ने^२ पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध। ऋ०वे० ३-२३-५; स नो^३ अग्निः सुवीर्यं स्वश्व्यं दधातु रत्नममृतेषु जागृविः॥ ऋ०वे० ३-२६-३).

1 “Do thou, O Indra, give us hope of beauteous horses and kine, in thousands, O most wealthy one”.

2 “Agni, as holy food to thine invoker, give wealth in cattle, lasting, rich in marvels”.

3 “May Agni, he who wakes among Immortal Gods, grant us heroic strength and wealth in noble steeds”. (Griffith).

The *Italics* are mine. (*The Author*).

In like manner, the God of *Agriculture* or the Presiding Deity of the Field (क्षेत्रस्य एतिः R. V. IV. 57-3) seems to have been supplicated to be ever full of sweetness, in order that our Primitive Ancestors may follow Him uninjured (मधुमाजोऽस्त्वरिष्यंतो अन्वेनं चरेम ॥ R. V. IV. 57-3). Further prayers seem still more pregnant with meaning, as the *well-being of agricultural cattle* (शुनं वाहाः) and of the *husbandman* (शुनं-नरः), the *fertilization of the land* and the *prosperity caused by ploughing and cultivating it* (शुनं कृपतु लांगलं । R. V. IV. 57-4), have also been urgently solicited. Nay, our Primitive Ancestors had even bowed their necks to the personified *Land, Agriculture, or Sītā* (सीते वंदामहे त्वा), had solicited her to favour them with her presence (अर्वाची सुभगे भव), and had, moreover, asked her blessings, in view of enabling them to enjoy the fruits of their labour (यथा नः सुभगा ससि यथानः सुफला ससि ॥ R. V. IV. 57.6).

Evidently, they were fully *aware of the advantages reaped from the cultivation of land*, and had even *appreciated the increasing annual yield* which the ploughing of the field and the improved agriculture unremittingly offered. For, says the Rik-Poet, as if *fully cognisant of, and thoroughly acquainted with, the agricultural*

operations in all their aspects and stages, as follows :—

इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु ।

सा नः पयस्वती बुहामुत्तरामुत्तरां समां ॥

(ऋ० वे० ४-५७-७.)

“ May Indra press the furrow down (by making the earth soft through showers of rain), may Pushan guide its course aright”.

“ May she (Sitâ or Land), as rich in milk, be drained for us through each succeeding year” (Griffith).

And above all, the *recurrence of ploughing operations* (शुनं नः फाला वि कृषंतु भूमिं), the well-being of husbandmen with the *agricultural live-stock* (शुनं कीनाशा अभि यंतु वाहैः ।), and the showers of rain sufficient for the growth of crops (शुनंपर्जन्यो मधुना पयोभिः), are also asked of the Agricultural Gods—*Shuna* and *Seera* (शुनासीरा शुनमस्तु धत्ताम् ॥ R. V. IV. 57. 8).

It, therefore, clearly appears from the evidence produced heretofore, that *the Primitive Ancestors* of our Rig-Vedic Fore-fathers were not only *not Nomads*, nor *ignorant of the cultivation of land even in those primitive times*, but having been *autochthonous* in Âryavarta, they themselves had actually practised *agriculture, there*. Nay, they had, it seems, made *gradual, yet remarkable progress* therein, as there is abundant and positive proof to show that, *they were aware even*

of the rotation of crops, and were effectively making the operations, by sowing the various seeds, alternately and in succession (यथादान्त्यनु पूर्व विसूय । Rig-Veda X. 131. 2), that is to say, one after the other, and then taking the produce in time. For, they knew well, that *different kinds of seeds* were to be sown at *different periods*, and that the produce thereof was to be taken at the proper season when the crops were ripe, as would appear from the following verse.

कुविदंग यवमंतो यवं चिद्यथा दान्त्यनुपूर्वं विसूय ।
(R. V. X. 131. 2).

“As men, whose fields are full of barley, reap the ripe corn, removing it, in order.”
(Griffith).

Sâyana explains “यवचिद्यथादान्त्यनुपूर्वंविसूय” by interpreting it as “यवगोधूमादीननुपूर्वं यो यो धान्यविशेषः प्रथमं पच्यत तेनानुपूर्व्येण विसूय पूथक् कृत्य यथा कुविद् बहुलं दांति लुनंति।”; and this in substance means, that a recurring series of different crops was grown in the same field, as seeds were sown, and various crops reaped, according to their harvest-time.

Besides, the fact that our older ancestors had *primary knowledge* or *original idea of Agriculture*, appears to have been admitted even by Professor Macdonell. For, says he, that “They (the Vedic Aryans) had.....at least a primitive knowledge of agriculture, as is shown by the

Indians and Iránians having such terms as "to plough" (*krish*) in common. This had, indeed by the time of the *Rig-Veda*, become an industry second only to cattle-breeding in importance" (*Vide* History of Sanskrit Literature. By Arthur A Macdonell. p. 166, Edition 1900).

Thus, the whole thing in a nutshell is simply this: that *agriculture has been indigenous in the Land of the Seven Rivers* ; that as such, it was *primarily known to our Primitive Forefathers* (ante pp. 353 @ 367) ; that even our *most ancient Gods had taken deep interest in the cultivation* of the land of our birth, for giving, as it were, practical lessons to our ancient Sires, *in agriculture* (p. 361) ; that agricultural operations were in full swing, during the Vedic and Pre-Vedic times ; that our Primitive Ancestors *knew very well the rotation of crops* (p. 367) ; that they were practising it with great tact and skill (p. 366) ; and that there was gradual and yet material progress in agriculture.

Apart from this, there is yet one more important thing, which must always be borne in mind ; and it is this. That during the *Vedic* and even *Pre-Vedic* period, *the cow and the horse* were ever deemed to be the *chief wealth* (*vide* Rig-Veda I. 29. 1 @ 7 ; III. 23. 5 ; III. 26. 3 ; IV. 57. 1 ; ante p. 364). Nay, even in modern

times, the Cow has been deemed *to be so, by the agricultural class*, though they be Brâhmanas, Kshatriyas, Vaishyas, and Shudras ; as some of these have a *special liking* for, and have therefore stuck to, *the agricultural pursuits*. In fact, vast importance seems to have been attached to *the Cow* ; and this was certainly a factor of great magnitude in the life of our *Primitive Aryan Ancestors*. But, the Cow, as we all know, is an animal that cannot stand nomadic life, nor can it bear the toils of wandering, and fatigues of long journeys, from place to place, in search of pasture. Besides, this animal, not to say the ox as well, seems to be so very fastidious as regards its food and drink, that the least neglect in its care becomes the source of its illness, and eventually causes death. It would, therefore, not be out of place to bring forward, in this respect, the testimony of the West and of a European scholar, for the verification of my statement. "Because", says Zenaide. A. Ragozin that, "the cow, unlike the sheep, is unfit for a nomadic life and incapable of bearing the hardship of continual change and marching. Those who use oxen as beasts of burden and draught know very well that they have to be driven at an easy pace, by short stages, and moreover positively require one full day of rest at least in seven or eight, if;

they are to be kept in anything like tolerable condition. They are also very fastidious as to their food, and the least neglect in the care of them, the least pressure of over-work, causes loss of flesh and spirits, agonizingly sore hoofs, then illness and death in a very short time." (*Vide* "Vedic India". By Zenaide A. Ragozin. p. 63. Edition 1895).

The *Cow*, evidently, has been our very ancient, *sacred*, and *much esteemed wealth*, and we have been *deeming it so*, for more reasons than one. In the first place, it has been *the giver of manifold riches* and prosperity, that we desire (इहाना धेनुःशतिनं पूरूपभिषणि ॥ R. V. II. 2. 9) ; secondly, it has been the *source of milk, curds, and Ghrita* or clarified butter, required for the Soma-juice and the Soma-sacrifice¹ [...परिस्त्रव.....घृतं पयः ॥ R. V. IX. 62. 9 ; परि.....गोभिरंजानो अर्षति ।.....(सोमो) हरिः ॥ R. V. IX. 103. 2]; and thirdly, it has been *instrumental in yielding product of the bovine kind*, wanted for tillage and other agricultural purposes, as earnest prayers seem to have been offered for the well-being of the cattle required for husbandry (शुनं वाहाः R. V. IV. 57. 4).

In the Yajur-Veda also, we find *the agricultural operations in full swing*. As such,

1. This Soma-sacrifice is the most ancient of the Aryan Sacrificial System (*Vide ante pp. 152, 153*).

therefore, ample scope seems to have been given to the cultivation of land and the ploughing of fields. (*Vide* White Yajur-Veda. Book XII, verses 68, 69, 70, 71). Nay, even the blessings that accrue from agriculture seem to have been fully appreciated, as it is said therein (XII. 71) that "the keen shared plough bringeth bliss."

Moreover, the *most ancient traditions* in respect of *our primary agricultural occupation*, nay, of the agricultural pursuits having been *indigenous in the Land of the Seven Rivers*, appear not only in the Rig-Veda, scattered everywhere, but seem to have had their course *continued* with greater vigour and fuller speed, even during the period of Atharva-Veda and still later times. For instance, in the Atharva-Veda, it is said with decision and perspicuity, that "*this Land of the Indus*", (that is, the land watered by the Indus: यस्यां.....सिन्धुः.....XII, 1. 3), the land "*of the Snow-clad Mountains*" (गिरयस्ते पर्वता हिमवन्तः...पृथिवि...XII. 1. 11) and "*of Sacrifices*" (यस्यां सदोहविः.....। ब्रह्माणो यस्यामर्चन्त्यग्निः साम्ना यजुर्विदः।.....XII. 1. 38) had *her indigenous ploughing and agriculture* (यस्यां कृष्यः संबभूवुः। XII. 1. 4), as also her *seeds, and food-grain* (यस्यामन्नं.....। XII. 1. 4) ; which evidently means, that *husbandry* had its *origin* and *growth* in Âryâvarta itself, that is, in the

Vedic Sapta-Sindhus (सप्तसिन्धवः), or the Land of the Seven Rivers.

Agriculture, therefore, it will be easily perceived, was not at all *exotic* in the land, but was simply *indigenous* here. Neither was the *conception* of the rotation of crops, nor for the matter of that the *Science* of Agriculture itself, foreign, in any way, to the soil. Nay, these, as also other agricultural improvements, were all originally conceived in the country, and as such, were *the product of the Land*.

All this, obviously, will tell its own tale, and will show withal that, our Primitive Ancestors having had, from the remotest times, so much natural love of *agriculture*, could never be expected to do aught that would thwart tillage or destroy fields. Nor is there any the least ground to suppose that they had ever led *nomadic life*.

Having had, therefore, due regard to all the facts of the case, nay, in view of the testimony of the Vedas, and chiefly of the Rig-Veda,¹ which is older¹ and stronger still, it is

1 In respect of the *antiquity* of the Rig-Veda, Professor H. H. Wilson says as follows:—"We can scarcely be far wrong, however, in assigning a very remote date to most, if not to all, the *Suktas* of the *Rig-Veda*, and in considering them to be amongst the oldest extant records of the ancient world". (Rig-Veda Samhitâ. Translated into English by Professor H. H. Wilson, M. A., F. R. S. Introduction. p XLVIII. Second Edition, 1866).

very natural that Professor Wilson, an eminent Occidental scholar and the reputed Orientalist, should have emphatically declared and written as follows:—"It has been a favourite notion, with some eminent scholars, that the Hindus, at the period of the composition of the hymns, were a nomadic and pastoral people. This opinion seems to rest only upon the frequent solicitations for food, and for horses and cattle, which are found in the hymns, and is unsupported by any more positive statements. That the Hindus were not nomads is evident from the repeated allusions to fixed dwellings, and villages, and towns ; and we can scarcely suppose them to have been, in this respect, behind their barbarian enemies, the overthrow of whose numerous cities is so often spoken of. A pastoral people they might have been, to some extent ; but they were also, and, perhaps, in a still greater degree, an agricultural people, as is evidenced by their supplications for abundant rain and for the fertility of the earth, and by the mention of agricultural products, particularly barley." (*Vide* Wilson's Translation of the Rig-Veda. Introduction, pp. XL, XLI. Second Edition. 1866).

Professor Wilson further says that, "They (the Primitive Rig-Vedic and Pre-Rig-Vedic Aryans), were a manufacturing people ; for, the art of weaving, the labours of the carpenter, and

the fabrication of golden and of iron mail, are alluded to: and, what is more remarkable, they were a maritime and mercantile people." Moreover, they had made an "advance in astronomical computation." (p XLI. Ibid.)

Because, the Professor adds that, "Not only are the *Suktas* familiar with the ocean and its phenomena, but we have merchants described as pressing earnestly on board ship, for the sake of gain (p 152); and we have a naval expedition against a foreign island, or continent (*dwîpa*), frustrated by a shipwreck (p 307)." [Vide Wilson's Translation of the Rig-Veda. Introduction. p XLI. Second Edition. 1866.]

These antecedents of our *Primitive Aryan Sires*, therefore, do not, in the least, betoken a *nomadic life*, which, on the contrary, has always been found altogether different from that of our *Primitive Ancestors*, as pictured in the Rig-Veda. In fact, we never find *Nomads* as (a) *Primitive*¹ poets and philosophers, (b) supremely religious and naturally given to *contemplation*, (c) sacrificers and devotees, (d) astronomers and *keen observers of Nature*, (e) *scientists* and *lovers of peaceful and fine Arts*, (f) a mercantile people and a maritime power, (g) advanced in *civilization* and in the *art of Government*, (h) well versed in the *powers of*

1 As to the use of the word *Primitive*, Vide pp 332, 333. Foot-note 1; and pp. 51, 52.

organisation and possessed of legitimate pride in the superiority of their race and nation, as our *Primitive* Ancestors and Vedic Fore-Fathers have ever been described to be. (*Vide supra pp 39, 40, 41, 51, 52, 65, 90, 91, 97, 265*).

Evidently, *theirs* was the life that was more *sedate* and given to *contemplation*¹. They, therefore, could not certainly be expected to have had liking in the least for itinerant life, or for wandering from place to place. Thus, there is absolutely no evidence whatever in respect of our *Primitive* Ancestors having ever been "*Nomads*". (*Vide ante pp 353 @ 373, et seq*). Consequently, "*Nomads*" is a term, which, as applied to our *Primitive* Aryan Ancestors and our Vedic Fore-fathers, appears undoubtedly to be a *misnomer*.

But, notwithstanding these facts, many scholars² of note have stamped our Indo-Aryan-

1 This is admitted even by foreigners. For, says Max Muller..." His (Hindu) character remained the same, passive, meditative, quiet, and full of faith". (*History of Ancient Sanskrit Literature, p 16. Edition 1859*).

2 For instance, Max Muller calls them "adventurous nomads". (*History of Ancient Sanskrit Literature, p 12. Edition 1859*).

Martin Haug says that, "the ancient Arian society, throughout the earlier Vedic period, and the Brahmanic tribes, were given to the nomadic life, as long as they occupied the upper part of the Panjab, whence they immigrated into Hindustan Proper".....(*Religion of the Parsees. p 249. Edition 1862*).

While, Isaac Taylor declares them to be "nomads at no very distant time". (*The Origin of the Aryans. p 23 Edition 1906.*)

Primitive ancestors as *nomads*, for which, however, not only is there no evidence whatever, but in respect of which, as described before in detail, quite the contrary seems to have been proved, by the testimony of the admittedly genuine and the "*oldest extant records of the ancient world.*"—the *Rig-Veda*. (Foot-note. p. 372).

Yet, relying mainly on the Avestic Scriptures, of which the Vendidad forms but an important part, Dr. Haug has, in his "Essays on the Parsee Religion", intimated, that the Vedic Brâhmans *were inimical to agriculture* (*Vide p 161. Foot-note. Edition 1862*). This, however, has been fully refuted and disproved by the very evidence in the Rig-Veda, cited hereinbefore. (ante pp 354,355,373,374,375), where *our strict Vedic injunction has been to ever stick to agriculture* (कुषिमित्कृषस्व X. 34-13). But, apart from this, we have yet to remember the fact, that the Avestic testimony must always be received with *the greatest caution*, and must ever be taken for what it is worth, especially in regard to *baseless allegations made* by the Irânîc Âryans, owing to *unfriendly feelings* against our Vedic Âryans, for the one main reason, that this Irânian Scripture—the Vendidad—was, as its very name indicates, composed for the *express purpose* of giving vent to all the wild talk, poisonous calumny, groundless charges, and violent

aspersions against our Vedic Fore-fathers, who were *dubbed Devas in contempt* by the Iránians (ante pp 199, 200), a fact but candidly *admitted* by even Western scholars. For, says Dr. Haug that, "In the confession of faith, as recited even up to this day, the Zoroastrian religion is distinctly said to be *vi-daêvo*, i. e. against the Devas, opposed to them, (see Yâsna 12 page 164); and one of their most sacred books is called *vi-daêvo-dâta* (now corrupted to Vendidad), i. e. what is given against, or for the removal of, the devas." (*Vide* Dr. Haug's "Essays on the Religion of the Parsees". p 226. Edition 1862). This, therefore, will speak for itself.

Now, for the conviction of the Reader, and in view of bringing home to him the truth of my statement that the Iránian charges levelled at our Vedic Ancestors are totally false and without any foundation at all, I venture to give from the Avestic Scripture (Yâsna 12), a sample of the Iránian vituperations. For, says Zarathustra Spitama as follows:—"I forsake the Devas, the wicked, bad, false, untrue, the originators of mischief, who are most baneful, destructive, the basest of all beings. I forsake the Devas and those who are Devás-like.....I forsake them with thoughts, words, and deeds; I forsake them hereby publicly"..... (*Vide* Dr. Haug's "Parsee Religion". p 164. Edition 1862).

Obviously, all this was the outcome of *malice* and *enmity*, that had originated in the religious schism, of which we have already given the requisite details (*Vide ante pp 205, 209, 210*). The charges, therefore, made *mala fide*, against our Vedic Fore-fathers as destroyers of fields, deserve no credence whatever, especially, when there is *bona fide* evidence to the contrary, in the Rig-Veda (*Vide ante pp 353 @ 373 et seq.*), which proves our inborn love of agriculture, and shows withal, that we were never "*nomads*," which term is simply a *misnomer*, as shown before. (*Vide ante p 375*).

Chapter XIV.

Our Love of Adventure abroad,

AND

The Consequent spread of our Colonial Empire.
Beyond the Cradle-Land of Aryavarta.

In the present chapter, I intend to place before the Reader, a *bird's eye-view* of the extent of our Vedic Empire and the remoteness of our stupendous colonies in the Arctic Regions and elsewhere, scattered from Âryâvarta all the globe over, in view of preparing him to follow what has to be stated in Chapter XV, and thereby enabling him to know how altered circumstances had necessitated a change in our *original calendar of six seasons, or of equal days and nights, making 360 nycthemerons* in the year, of which, however, I shall give the requisite details in the next Chapter.

We have already seen that our progenitors had scrupulously retained all the hoary traditions and the time-honoured usages that had come down to them. As such, therefore, the most ancient sacrificial rites as also religious ceremonies had ever engaged their first attention while yet they were in their *Cradle Land of the Seven Rivers*. But, by and by, distant climes

had naturally excited their curiosity; while thirst for fame had induced them to carry their arms in regions *far* and *near*, for spreading our Aryan civilisation in all directions, beyond the confines of Âryāvarta, or the Land of the 'Seven Rivers' (सप्तसिन्धवः).

It is an admitted fact that our Progenitors were a very gifted race, and our Rig-Vedic Ancestors having been their direct descendants had inherited all the best traits of their character and their finest qualities. Evidently, they were men of *strong will* and *great originality*, had immense faith as also the strength of their conviction, and were, moreover, extremely hazardous and fearless. Impelled, therefore, by a new spirit of adventure and conquests abroad, our ancestors of yore had naturally supplicated Indra—the Head¹ of all Gods—(प्रथमो...देवो... R. V. II. 12.1), in right earnest, “to drive all their enemies away, *the Western and the Eastern*,

1 For, says the Rig-Veda in IV. 30.1 that, “O Indra, Vṛitra-slayer, none is superior to thee, or mightier than thou. Verily, there is even none like thee”.

न किरिन्द्र त्वदुत्तरो न ज्यायँ अस्ति वज्रहन् ॥

न किरेवा यथा त्वम् ॥ ऋ०वे० ४-३०-१.

And again in VI. 30.4, it says, “This is the truth, none else is like thee, Indra, no God superior to thee, no mortal”.

सत्यमित्तज त्वावँ अन्यो अस्तिन्द्र देवो न मर्त्यो ज्यायान् ॥

ऋ०वे० ६-३०-४.

the Northern and the Southern," as will be seen from the original, which runs as follows :—

अप प्राच इन्द्र विश्वाँ अमित्रानपापाचो

अभिभूतेनुदस्व ।

अपोदीचो अप शूराधरा च उरौ यथा तव

शर्मन्मदेम ॥

(R. V. X. 131.1).

Accordingly, we find that, our *Tertiary* Fore-fathers, after gradually leaving *Âryāvarta*,—*their Cradle Land*—had crossed the Hindu—Kush, traversed the vast Asiatic Plateaux, and had gone even as far as the Arctic Regions, before the last Glacial Epoch and during the latter part of the Tertiary Period, *as it was in this Epoch that the Arctic tracts were habitable and the climate thereof genial*. Here, they had remained for a considerable time, enjoying the pleasant long days, expressing their astonishment at the wonderful sight of *continuous Dawns* that lasted for days and *months together* with increasing brilliancy (नव्या नव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥ R. V. III. 55. 16), and even manifesting their overwhelming dread of the almost *endless nights* (न यस्याः पार दृदृशे । A. V. XIX. 47.2) that followed *long days* (दीर्घं ततान सूर्यो न योजनम् । R. V. V 54.5), till, at the Advent of the Great Ice Age, they, as also other colonists, were, compelled, all of a sudden, by devastating floods of Ice, to quit those once

genial tracts and return to their *Cradle Land of the Seven Rivers*, or to settle in countries which could give them shelter.

There is irrefragable evidence in respect of these facts, which, therefore, it appears necessary to place before the Reader. Geologists have unanimously agreed (*ante p 9*), that the climate of the Arctic Regions was milder before the Pleistocene Period or the Advent of the Great Ice Age, and that owing to the existence of genial climate there, *during the Tertiary Era*, those tracts had become habitable. It was, therefore, *then*, that our older ancestors, had, after leaving their *Cradle Land of the Seven Rivers*, established extensive colonies and sojourned *there* for a considerable time, as will be seen from the Vedic evidence and the Avestic testimony that will be presently produced.

Going first through the R̥ig-Veda, we find the R̥ig-Vedic Rishis speaking of *the everlasting Dawns* (शश्वत्पुरोषा..... R. V. I. 113.13), of *long days* caused by the Sun having *unyoked his chariot* in the midst of heaven (विसूर्यो मध्ये अमुचद्रथं R. V. X. 138.3), and of *long nights* that caused *continuous darkness* (दीर्घाः...तामिस्राः ॥ R. V. II. 27.14). Nay, they even speak of the *six monthly day* and *six monthly night* of the year, and of *the days and nights varying in length*, according to latitude

शुक्लं ते अन्यद्यजंत ते अन्यद्विपुरुषे अहनी द्यौरिवासे ।
R. V. VI. 58-1), as if they had *actually observed these phenomena*, and *personally witnessed the incidents as they had occurred*. It will, therefore, most serve our purpose, if we examine and analyse a few of them, in view of bringing conviction home to the Reader.

In the Rig-Veda (V. 79.9), *Dawn* or the daughter of the sky (दुहितर्दिवः) is asked not to delay or tarry long (माचिरं तनुथा). This, therefore, evidently indicates a very strong desire on the part of our Ancestors to see the Sun coming *above the horizon*, and gives moreover an emphatic expression of their wish that the Dawn should no more linger *there*. There is again, elsewhere, a clear declaration of feeling, that a period of *several days* has elapsed between the first appearance of the Dawn on the horizon and the actual rising of the Sun which followed it: (तानीदहानिबहुलान्यासन्त्या प्राचीनमुदिता सूर्यस्य ।
“In truth, great is the number of the Dawns that were aforetime at the Sun’s uprising”. R. V. VII. 76-3). And once more in (R. V. I. 113.10), the Poet gives vent to his feeling of astonishment, saying “For how long a period is it that the Dawns have arisen ? For how long a period will they rise ? (कियात्या यत्समया भवाति यान्यूषुर्याश्च नूनं व्युच्छान् । But, more than this, we even see our Vedic Fore-fathers and their ances-

stors calling the Dawn *ever lasting*, and saying that the Goddess Ushas (उषस्) *had dawned continuously or perpetually* in the by-gone days (ऋग्वेदपुरोषा द्युवास देवी। R. V. I 113.13). Besides, as the Dawns appeared every time they were seen, new and young again, with dazzling splendour and unsurpassed brilliancy (नव्या नव्या युवतयो भवन्तीः R. V. III. 55-16) for days together and even for months, without a break, the phenomenon naturally created astonishment in their minds, especially as it was altogether new, and such as they had never observed before, while they were in their Mother-Land of Âryâvarta. They, therefore, having been naturally struck with wonder, in amazement exclaimed, “*the great divinity of the Gods is unique*”.

महद्देवानामसुरत्वमेकम् । (ऋ०वे० ३-५५-१६).

There are also other passages which indicate long Dawns. But, these cannot be given here *in extenso*, for want of space. In like manner, there is indisputable evidence in the Rîg-Veda of *long days* and *long nights*, as in one place it is said that, “the Sun extended his daily course to an unusual length (दीर्घं ततान सूर्यो न योजनम् । R. V. V. 54.5). In another place, there appears still stronger testimony, as it clearly says that, “*the Sun unyoked his car* in the midst of heaven, and the Arya (*i. e.* Indra, the friend, supporter, and the Supreme God of the Indo-Aryans),

found a counter measure for the Dāsa", the enemy of the Âryans. The original is as follows. - वि सूर्या मध्ये अमुचद्रथं विददद्वासाय प्रतिमानमार्यः। (R. V. X. 138.3); and this has been rendered into English thus: "In the midway of heaven, the Sun unyoked his car; the Ârya found a match to meet his Dāsa foe" (Griffith).

As to *long*, very long, nay, too long, tedious, and even *fearful nights*, I may state that in the Rig-Veda (I. 46.6), the twin brothers-Ashvins-seem to be requested to vouchsafe such strength to the poet and the worshipper, as may carry him through the darkness (या नः पीपरदाश्विना ज्योतिष्मती तमस्तिरः। ऋ० वे० १-४६-६). While in (II. 27.14), the Rig-Vedic Bard says, "May I obtain the wide fearless light., O Indra. May not the long darkness come over us?" (उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभिनशन्तमिहः॥). In VII. 67.2, the Poet exclaims, "the ends of darkness have been seen उपोअदृशन्तमसश्चिदन्ताः)." And again in (X. 124.1), Agni is told that he had stayed very long, nay, too long in darkness (ज्योगेवदीर्घतमआशयिष्ठाः।). Besides, in another place, we have an express statement of the very fact; and here, the Night (designated *Urnyā*) seems to be invoked "*to become fordable with ease and without any difficulty*" (...ऊर्म्ये। अथा नः सुतरा भव॥ R. V. X. 127.6). But,

above all, we have in the Atharva Veda, a very distinct statement and clear declaration made by our *Tertiary Ancestors*, in respect of the *extreme length of night* and even *tiresome darkness*, which they were actually afraid of, as they were not accustomed to it while they were living in their *Cradle Land* of Âryâvarta, designated as “the Land of the Seven Rivers”, during Pre-Vedic or the Vedic times. Naturally enough, therefore, they appear to have given vent to this feeling, and exclaimed in great dismay and disappointment that, “*Its (Night's) yonder boundary is not seen*” (न यस्याः पारं दृष्टो । A. V. XIX. 47.2).

But, apart from this, there comes to our view, even in the Taittirîya Samhitâ, another distinct expression falling from the lips of our hoary ancestors, as one Poet of the time, having invoked the Night, had addressed it thus:—“O Chitrâvasu ! Let me safely reach thy end”: (चित्रावसो स्वस्ति ते पारमशीय । Tait. Sam. I. 5.5.4). The Samhitâ then explains, later on, the very incident and the cause of it, by tersely saying that, “Chitrâvasu is (*i. e.* means) the night; and as it was apprehended, in the by-gone age, that the night would not come to an end, the Brâhmanas were afraid that it would not dawn”. As the original is very important, I venture to give it here below, for facility of reference.

रात्रिर्वेचित्रावसुरव्युष्ट्यै वा एतस्यै पुरा ब्राह्मणा
अभैषुः । (Vide Taitt. Sam. I. 5. 7-5).

This naturally reminds us of the penance or Prāyaschitta (प्रायश्चित्त) which the Gods or the Devas had to perform, whenever the Sun did not rise as was expected. For, on this point, the Taittiriya Samhitā supplies us with the requisite proof and explanation, as it says that the Devas had to perform the penance on the occasion.

असावादित्यो न व्यरोचत तस्मै देवा प्रायश्चि-
त्तमैच्छत् । (तै० सं० २-१-२-४).

It would not be out of place here to observe that in the Arctic, the continuous long nights lasted for so long a period as even six months uninterruptedly, like six months' long days, thus making the year consist of *one long night* and *one long day*, each of six months' duration. This, therefore, confirms the tradition found in the Taittiriya Brāhmaṇa, which says, "That which is a year is but a single day of the Gods". That is to say, a *nycthemeron*, one half being bright, the other dark.

एकं वा एतद्देवानामहः यत्संवत्सरः ।

(तै० ब्रा० ३-९-२२-१).

Moreover, in the Taittiriya Āraṇyaka and also in the Rig-Veda, the year seems to be personified. While, in the text of the former, there even appears a distinct expression that to the

right and the left side of the Year-God, there are the bright and the dark days, as will appear from the following :—

शुक्लकृष्णे संवत्सरस्य । दक्षिणवामयोः पार्श्वयोः ।
तस्यैषा भवति । (तै० आ० १-२-४).

“ The bright and the dark (forms) of the year, are but the right and left sides (of the Year-God).”

The observations, however, of our Rig-Vedic Ancestors seem to be in a far wider area, viz. (a) at the North Pole, (b) in the Circum-Polar regions, as also (c) in tracts of lower latitudes ; and in all these observations, they appear still more accurate and even to the point, as they have depicted the Polar and the Circum-Polar characteristics with unparalleled brevity and marvellous precision, especially when we bear in mind the extremely distant date, going so far back as the latter part of the *Tertiary Era*, when those observations were made. For, says the Rig-Veda :

शुक्रं ते अन्यद्यजतं ते अन्यद्विपुरुषे अहनी द्यौरिवासि ।
(Rig-Veda. VI. 58.1).

“ Thy one (form) is bright, another sacrificial (dark): two *Ahans* of different forms, thou art like *Dyau*”.

Now, if we read this verse along with the passage quoted before from the Taittirīya Âraṇyaka (I. 2-4 ; see above). we shall be able

to perceive with sufficient clearness, that the couple of *day* and *night*, represented by *Ahanî* is to be taken to denote the *long day* and the *long night*, each of six months, in the Arctic region. Evidently, the two parts of *Ahanî*, but correctly represent the right and the left side of the Year-God, and indicate the Arctic year, or one whole Day of the Gods (एकं वा एते द्वानामहः यत्संवत्सरः । तै० ब्रा० ३.९.२२.१ ; *Vide ante p 387*).

But, more than this, we find the Taittiriya Âranyaka going still further and saying that, "the year has one head and different mouths": (एकं हि शिरां नाना मुखे । तै० आ० १-२-३); observing at the same time, for the requisite purpose of explanation that, "*All this is but the Season-characteristic*". or the phenomenon of nature (कृत्स्नं तद्वत्तुलक्षणम् । तै० आ० १-२-३).

I would here advert to the expression विपुरुषे (R. V. VI. 58-1) referred to before (*ante p 383*), as it deserves special attention. For, while the expression "शुक्रं ते अन्यत्" represents continuous duration of the *six months' bright half*, and "यजतं ते अन्यत्" the *six months' continuous dark half* of the year at the North Pole, the intentional subsequent expression "विपुरुषे" denotes the *varying lengths* of *bright days* and *dark nights* in the regions between the North Pole and the Arctic Circle, lasting for a period of *less than six months*, but for *more than twenty*

four hours, according to the latitude of the place, followed by a succession of ordinary days and nights during the rest of the year ; i. e., a *nycthemeron*, or a day and night together, not exceeding a period of twenty four hours.

Moreover, we perceive that the expression “विपुरुषे” also occurs else where in the R̥ig-Veda in [(I. 123-7 :—विपुरुषे अहनी संचरेते), while other expressions such as “विरूपे”, “नानावपूंषि,” “पुरुषा वपूंषि,” likewise appear in the R̥ig-Veda in I. 113.3 ; III. 55.11 ; and III, 55.14, respectively, having been employed in connection with the couple of *day* and *night*, for the sole purpose of denoting the extent, duration, or say, length of day and night, which not being equal as at the North Pole or the Equator, are either shorter or longer, according to the latitude of the place.

And the tradition of one whole year having been divided into *Ahanî* (*nycthemeron*), consisting of one continuous day and night, each of six months' duration, which in fact was actually witnessed by our Rishis of the R̥ig-Vedic period, when they had gone from Âryāvarta to the Arctic and colonised these vast regions, seems to have been preserved not only in the later Vedic works, but also in (a) the Mahâ-Bhârata, (b) the Code of Manu or Manu-Sm̐riti, and (c)

the astronomical works like the *Surya-Siddhanta* :—

- (a) बभूव रात्रिर्दिवसश्च तेषां संवत्सरेणैव समानरूपः ॥ १३ (Mahā-Bhārata. III. 165. 13. The. S. I. T. Ed. 1908).
- (b) दैवे राज्यहनी वर्षे प्रविभागस्तथोः पुनः । अहस्तत्रोदगयनं रात्रिः स्याद्वक्षिणायनम् ॥ (Manu Smṛiti I. 67).
- (c) भेरौ मेघादिचक्रार्धे देवाः पश्यन्ति भास्करम् । सङ्क्रुदेवोदितं तद्वदसुराश्च तुलादिगम् ॥ (सू०सि० १२. ६७).

All this, therefore, shows and proves from our Vedic evidence, that there was a time when our older Ancestors were once sojourning in the Polar and Circum-Polar Regions, where, having observed the altogether new phenomena of the place, they had scrupulously noticed the fact and recorded it with great accuracy. Nay, they had, when there, even expressed *astonishment* at the *previously unseen* sight, by saying with wonder that "*the great divinity of the Gods is unique*:" महद्देवानामसुरत्वमेकम् (R. V. III. 55), as while living in their *Cradle Land of Āryāvarta*, they were not at all familiar with the sight of long *Dawns* and long *Days*, of long *Twilights* and long *Nights*, the latter having been deemed fearful and even supposed to be *endless* (न यस्याः पारं दृश्यते । Atharva Veda XIX. 47. 2).

Apart from this fact, we come across an altogether unexpected testimony, which is no other than that of the Avestic Scripture. This obviously forms an independent source of evidence, affords beyond all doubt, strong corroboration in respect of our extensive *Arctic Colonies*, and supports the theory of the *Âryāvartia Home* and the *Aryan Cradle in the Sapta-Sindhus*, otherwise known as the Land of the World-renowned Seven Rivers. I shall, therefore, venture to place this evidence before the Reader, for the simple reason that it consists in—

(i) the Home of the Iranians or Perso-Aryans having been in the Sapta-Sindhus, corrupted into Zendic *Hapta Hendu*. (*Vide supra pp 111, 112, 132, 133, 137 @ 162, and Chapter VIII.*)

(ii) the religious schism and the consequent expulsion from the Sapta-Sindhavah or the Cradle Land of our Brethren—dubbed Asuras by our Vedic Fore-fathers, and subsequently known as the Iranians or Perso-Aryans (*ante pp 213 214*).

(iii) their *sojourn* in the Arctic, or in the Polar and Circum-Polar regions; their observation of six months' continuous day and six months' continuous night, or a *nycthemeron* making a year (*ante pp 206, 387-389*); and their experience of nights and days of varying lengths

of less than six months but for more than twenty four hours according to latitude, followed by ordinary days and nights during the rest of the year.

(iv) the Irânians having been compelled to *abandon* the Arctic Colonies along with us, on account of the Advent of the Great Ice Age, and finally *settle* in Irân (*ante pp.* 42 (a) 44, 224, 225).

In the first Fargard of the Vendidad, there appears the description of the sixteen lands created by Ahurmazd, the supreme God of the Irânians. In these, among others, the regions of (1) the Harahwaiti, (2) the Hapta-Hendu, and (3) the Ronghâ seem to be included, which however, appear to have been identified respectively with (1) the Sarasvati (सरस्वती), (2) the Sapta-Sindhavah (सप्तसिन्धवः), and (3) the (रसा) rivers, mentioned distinctly in the Rig-Veda (X. 75. 5, 6)

Now, from the Avestic familiarity with the Vedic mythology, and from the mention of these rivers in the Vendidad which is the sacred Scripture of the Irânians, the latter seem to have been intimately acquainted with the rivers, the mountains, the various surroundings, in fact the whole face of Āryāvarta, then known as the

region of the Sapta-Sindhavah¹, where, owing to religious schism, two parties having been formed, the weaker (the Irânians) had to leave Âryâvarta and go to the northern regions pursued by the stronger party, the Indo-Âryans, who ruled the country of the renowned Seven Rivers of the Vedic times, and as such, were in a position to dictate terms to the former. This flight, after expulsion of the Irânians from their Mother-Country (Âryâvarta) to Irân, which they subsequently colonised and adopted, and from which they derived their name, could be distinctly traced in the Zendic Scriptures, viz. the Avesta, the Vendidad, the Gâthâs, the Yâsna, &c., with the graphic description in lively colours (*vide ante pp.* 204, 205).

But, more than this, it could be clearly perceived even from these Avestic sacred records, that our Irânian brethren had also sojourned for a considerable time in the Arctic regions, during the latter part of the Tertiary Period and before the advent of the Great Ice Age, when the climate of the place was mild and genial. For, the Vendidad expressly says (40) "Once a year, one sees there (that is, in the

1 The Sapta-Sindhus or the World-renowned Seven Rivers of Aryâvarta are (1) the Ganges, (2) the Yamunâ, (3) the Sarasvatî, (4) the Sutlaj or the Vedic *Shutudri*, (5) the Râvî, *Parushni*, or *Irâvati*, (6) the Chenâb, *Chandrabhâgâ*, or *Asikni*, and (7) the Sindhu, better known to the Occidentals by the name of the *Indus*. (*Vide ante pp.* 22, 151 Foot-note).

Arctic regions) stars, Moon, and Sun, rising and setting". *****

(41) "And they think a day what is a year." (*Vide Vendidad. Ch. II*; as also Dr. Haug's Parsee Religion. p 205. Edition 1862).

Besides this, the Vendidad says in l. 4, that "there were ten months' winter and two months' summer in Áiryan Váejo". (*Vide Dr. Haug's Parsee Religion. p 201. Edition 1862*).

Evidently, all these are the sure characteristics of the Polar and Circum-Polar regions, and prove withal, that at one time, the Irânians had lived in these regions for a period long enough, to have had sufficient experience of six months' day and dreadfully lengthy wintry nights. But, notwithstanding all this, we must ever remember the fact, as we are likely to ignore it, that our Irânian brethren, like ourselves, even before they put their foot on the Arctic soil and became conversant with the Arctic Calendar and the new order of things, were aware of the still older Âryâvartic Calendar¹ of

1 For, says Dr. Haug that, "The ancient name for 'season' was the word *ratu* itself, which is preserved in the corresponding Sanskrit *ritu*; (the six seasons as representatives of the Creator Prajâpati or Brahman, are often mentioned in the Vedic writings). But after the employment of this word in a more general sense, *Yâre* conveyed their meaning. This is evidently identical with "year." (*Vide Dr. Haug's Essays on the Religion of the Parsees. p 173. note † Edition 1862*).

six Seasons,¹ each of two months, as the Visparad—the Irânian *sacred Scripture*—makes special enumeration of the “six heads of the year, or the six¹ seasons,” (*Vide* Dr. Haug’s *Essays on the Religion of the Parsees*, p 173. Edition 1862), as obviously,

1. Owing to the extreme importance of the *particular mention* of the “*six seasons*,” both in the *Avestic* and the *Vedic works*, it seems necessary here to observe in passing, that our *original* and the *oldest Calendar* is of *six seasons*, and this pre-eminently belongs to our *Cradle Land of the Sapta-Sindhacah* (सप्तसिन्धवः), corrupted into *Hapta-Hendu* or the renowned *Seven Rivers*. And, from the *Prithivi Sûkta* or the hymn in the *Atharva Veda*, addressed and dedicated to our *Dear Land of “Bhârata Varsha,”* it will be perceived that the fact has been clearly noted in it. For, it describes *Bhârata Varsha*, not only as “*the original land of agriculture and of food-grain*” (यस्यामलं कृष्टयः संवभूतः॥), *watered by the Indus* (यस्यां...सिन्धुः...॥ Ath. V. XII. 1.3), but also as “*the land of sacrifices*” (यस्यां.....हविः XII. 1.38) and “*of six seasons*” (ग्रीष्मस्ते मूमेर्वर्षाणि गरुडैर्मन्तः शिशिरो वसन्तः॥ ऋतवस्ते विहिता हायनीरहोरात्रे पृथिवि नो दुहाताम्॥ ३६ A. V. XII. 1.36).

But, more than this, the reference to “*the six seasons*” is also found in the *oldest work* in the world—the *Rig-Veda*, and even in this, the mention of *six seasons* occurs in the earlier and the most ancient portions of it. For instance we see in the *Rik*, such expressions as the following:—, पद्भ्युक्तौ अहोसेविधत्॥ १.२३.३५; पळर आहुरावर्तितम्॥ १.१६४.१२; पळिद्यमेदेवजा...॥ १ १६४-१२; &c. &c.

Thus, the *Vedic Scriptures* and the corroborative *Avestic testimony* equally afford strong grounds to suppose, that the calendar of *six seasons* has been the *oldest*, and pre-eminently belongs to the *Land of the Seven Rivers*. Moreover, this tradition appears to have been carefully preserved and kept up in the *Atharva Veda*, as shown above and also in the *Aitareya Brâhmaṇa* of the *Rig-Veda*: (*e.g.* पद्भ्या ऋतवः २-४१; ४-१६), and therefore proves the continuity of the record, of which, however, we shall give the requisite details in the next Chapter.

to these only the Irânians were at first accustomed while living with us—the Indo Aryans—in the *Cradle Land of the Seven Rivers*, before the schism, and before their *sojourn* in the Arctic regions.

It seems, therefore, that the Indo-Aryans, as also Irânians and other Aryan branches of the parent Indo-Aryan stock¹ had, after leaving their *Cradle Land of the Seven Rivers*, once remained in the Arctic Colonies of Áryāvarta, for a considerable time, during the Tertiary Epoch or

1 The fact that our *Primitive Ancestors* of the *Land of the Seven Rivers*, were the parents of the Aryan branches of Mankind, viz. the Perso-Aryans and the European Aryans, has been admitted even by erudite researchers and Occidental scholars. For instance, Guizon says that, "the ancient Persians derived...their language itself from the Aryans (or the Hindoos of India Proper), and were themselves no other than the descendants of a branch of the latter people, who had seceded from their brethren and migrated to the west, or been expelled from their native country from the effects of religious dissensions resulting in civil war". (*Ibid* The Journal R. A. S. of Great Britain and Ireland. Vol. XVI. 1854. pp 194,195).

And again says M. Louis Jacolliot as follows:—"The Sanskrit is in itself the most irrefutable and most simple proof of the Indian origin of the races of Europe, and of India's maternity."

"...The primitive language"—(the Sanskrit)—"from which ancient and modern idioms are descended"...p 178.

"...This ancient country (India).....was the cradle of the white race," p 178, and "is the world's cradle". p VII (*Ibid* supra pp 48 @ 51, and 82 @ 92).

the Pre-Glacial Period, when, all of a sudden, thick sheets of snow and Ice having spread all over the northern regions, and mainly covered the higher latitudes, our Arctic Colonists—the Indo-Aryans—, returned to their Mother-Country—the Land of the Seven Rivers—, keeping ever before their view the highest Himâ-layas known as *the Northern Mountain* (एतद्गिरिं गिरिं), because it was *the one and the only Guiding Mark* in the great Ice-floods of the Pleistocene Age. The Irânians, however, retraced their steps to their adopted country Irân. While, the other Âryan branches settled in countries that were not invaded by snow and ice, and as such were secure from their ravages.

It, moreover, appears from the Avestic Scriptures, that long before the advent of the Glacial Era, clear signs were already perceived of the approach of hard winter and deadly frost, at no distant date. Nay, even *a prophetic announcement* was made in due course, to the effect that, frost of a deadly nature would soon ensue, and that it would cover hills and dales, rivers and lakes, plains and mountains, in fact, the whole face of Earth. For, in this wise, the Vendidad says as follows :—“Ahuramazda spoke unto Yima: O happy Yima Vivanhana! upon the world of animated beings the evils of winter will come and consequently a

strong deadly frost." Avesta. (*vide* Dr. Haug's Religion of the Parsees. p. 204. Edition 1862).

Now, this hard winter or deadly frost was evidently nothing more than the *advent* of the Glacial Period at the close of the Tertiary Epoch, of which the particulars being very important, I deem it necessary to give them here in brief. There appears not the slightest doubt that our Vedic Ancestors were aware of the Great Ice Age. But, this seems to have been designated as the *Deluge*, in our Vedic works. The oldest of the Deluge accounts has been narrated in the Shata-Patha-Brahmana § (i. 8. 1. 1-10), and this only speaks of the Deluge or *flood* (औद्यः). But, a question would naturally arise that the *Deluge* in the Shata-patha Brahmana might have been some local flood consequent upon heavy showers of rain, as no mention whatever seems to have been made therein, either of ice or snow, anywhere

§ In respect of the great antiquity of this work, Mr. Bal Gangadhar Tilak, the author of the *Orion and the Arctic Home in the Vedas*, says that, "the story of the Deluge is found in such an ancient book as the Shata-patha-Brahmana, the date of which has now been ascertained to be *not later* than 2500 B. C., from the fact that it expressly assigns to the Krittikas or the Pleiades, a position in the due East. It is evident, therefore, that the story of the Deluge is Aryan in origin, and in that case, the Avestic and the Vedic account of the deluge must be traced to the same source." (*Vide* "The Arctic Home in the Vedas." p. 387).

in the Fish-legend. There appears, however, no reason to entertain any doubt about this, as the deluge referred to in the aforesaid Brâhmana was caused by the sweeping floods of melted ice or snow from the glacial regions, and Manu obviously seems to have been carried along these, in a ship guided by the Fish, to the great Himalayas known and designated as *the Northern Mountain*. Mr. Tilak, therefore, rightly observes that, "Nevertheless, it seems that the Indian story of deluge refers to the same catastrophe as is described in the Avesta, and not to any local deluge of water or rain. For, though the Shata-Patha Brâhmana mentions only a flood (*aughah*=औघः), the word *prâleya*, which Pânini (vii. 3. 2) derives from *pralaya* (a deluge), signifies 'snow,' 'frost,' or 'ice,' in the later Sanskrit literature. This indicates that the connection of ice with the deluge was not originally unknown to the Indians, though in later times it seems to have been entirely overlooked." (*Vide* "The Arctic Home in the Vedas." p. 387).

Besides, the prophetic words in the Vendidad (ante p. 398), like those of the Fish in the Shata-Patha Brâhmana, to which we shall again presently refer and quote the requisite extracts therefrom, corroborate and establish the fact that the Indo-Aryan story of the *Deluge*

alludes to the same devastation caused by Ice and Snow-floods, after the Advent of the Great Ice Age, and certainly not to any local floods of water, or to the ordinary deluge caused by excessive rain. Because the close similarity in the Deluge-story as narrated in the Shatapatha Brâhmana and the Vendidad, nay, the very identity of the incident, and even of the names of some of the chief characters therein, makes the evidence all the more relevant and stronger still, in the matter. For instance, while on the one hand, the Fish in the Shatapatha Brâhamana warns Manu of the coming *deluge*, and asks him to construct a ship for crossing the floods, Ahuramazda on the other hand, tells Yima (supposed to be the king of great wealth in the Avestic Scriptures), about the coming winter-frost, *in a prophetic tone*, and advises him to build a *Vara* or an enclosure, for preserving all seeds therein.

Moreover, having had due regard to all the facts of the case, I think it necessary here to observe further, that the Vedic or Indian Yama is the same as the Avestic or Irânian Yima, whose another appellation in the Avestic Scriptures may be mentioned with advantage. For, it is *Vivanhan*, which is but the corrupt form of *Vaivasvata* (वैवस्वत) found in the Rîg-Veda, where again we see, that Manu (मनु)

has been designated as *Vivasvân* (विवस्वान्) and that *Vaivasvata* (वैवस्वत) and *Yama* (यम) are but different appellations of the son of Manu, as will be distinctly perceived from the following quotations :—

* (a) यथा मनौ विवस्वति सोमं शक्रापित्रः सुतम्।
(VIII. 52-1).

(b) वैवस्वतं संगमनं जनानां यमं राजानं
हविषा हुवस्य । (R. V. X. 14-1).

(c) अंगिरोभिरागहि यज्ञियोभिर्यम वैरूपैरिह
मादयस्व ।

विवस्वतं हुवे यः पिता तेऽस्मिन्यज्ञे
वर्हिष्या निषद्य ॥ (R. V. X. 14-5).

The *deluge*, therefore, in the *Shatapatha Brâhmana* is the same as the *winter-frost* of the Avestic Scriptures ; and both these obviously refer to the Pleistocene or the Glacial Period which lasted for a considerable time,¹ and was

* (a) "As, Shakra, thou with Manu, (also) called Vivasvân, drankest Soma-juice".

(b) "Honour the King Yama, Vivasvân's son, who gathers men together, with thine oblations."

(c) "Come, Yama, with the Angirases the Holy, rejoice thee here with children of Virûpa.

To sit on sacred grass at this our worship, I call Vivasvân, too, thy Father hither". (Griffith).

1 In view of giving to the Reader some idea as to the time that has elapsed since the close of the Tertiary Epoch and the period during which the Glacial Era lasted, it will, I think, not be out of place to state here opinions of eminent geologists and *Savants*. According to Dr. Croll, the Glacial period must have begun 240,000 years before, and ended,

followed by the Quaternary Era, or the Post-Glacial Period.

I would now advert to the Fish-legend, and narrate its story in brief, in view of enabling the Reader to understand its *origin* and *connection* with the Great Ice Age, after giving first a few extracts from the original in Sanskrit, for facility of reference.

मनवे ह वै प्रातः अवनेग्यमुदकमाज-हुः... । एवं तस्यावनेनिजानस्य मत्स्यः पाणी अपेदे ॥ १ ॥ स हास्मै वाचमुवाद । विभृहि मा पारयिष्यामि त्वेति । कस्मान्मा पारयिष्यसीति । औधे इमाः सर्वाः प्रजा निर्वोढा

followed by the Quaternary or the Post-Glacial Period, about 80,000 years ago, having lasted for nearly 160,000 years, with alterations of milder and even tropical temperature. (*Vide* Dr. Croll's *Climate and Time*, and *Climate and Cosmology*). Many American geologists, however, are of opinion that the close of the last Glacial Epoch must not have taken place at such an earlier date, and assign a period of only 8,000 years to the close of the last Glacial Epoch. But Professor Geikie and other eminent Geologists think otherwise, as they consider that there were five Glacial and four Inter-Glacial Eras, and that the total duration thereof must have extended to about 80,000 years.

Now, Sir Charles Lyell, who had visited the Niagara Falls in 1841, after studying and carefully reconsidering all the data in the matter of investigations, by which geological time could be measured in years, concluded that the time since the close of the Glacial Epoch was probably 31,000 years. And, curiously enough, Professor J. W. Spencer arrives at the result, apparently identical with that of Lyell, viz. 32 000 years. *Vide* also my Work '*The Vedic Fathers of Geology*.' Chapter II, relating to the Great Antiquity of the Vedas from the Geological point of view.

ततस्त्वा पारयितास्मीति । कथं ते भृतिरिति ॥ २ ॥ सहो
 घाच्च यावद्वै श्रुल्लका भवामो बह्वी वै नस्तावद्नाष्टा भव-
 त्युत मत्स्य एव मत्स्यं गिलति । कुंभ्यां मा अग्रे विभ-
 रासि । स यदा तामतिवर्धा अथ मा समुद्रमभ्यवह-
 रासि । तर्हि वा अतिनाष्टो भवितास्मीति ॥ ३ ॥ शश्वच्च
 क्षप आस । स हि ज्येष्ठं वर्धतेऽथेति स मां तदौघ
 आगन्ता तन्मा नावमुपकल्प्य उपासासै । स औघे
 उत्थिते नावमापद्यासैर्था ततस्त्वा पारयितास्मीति ॥ ४ ॥
 तमेवं भृत्वा समुद्रमभ्यवजहार । स यतिर्धि तत्समां
 परिदिदेश ततिर्धि स मां नावमुपकल्योपासां चक्रे । स
 औघे उत्थिते नावमापेदे । तं स मत्स्य उपन्यापुप्लुवे ।
 तस्य शूंगे नावः पाशं प्रतिमुमोच । तेन एतमुत्तरं गिरि-
 मधिदुद्राव ॥ ५ ॥औघो हताः सर्वाः प्रजा निरु-
 वाह । अथेह मनुरेव एकः परिशिशिपे ॥ ६ ॥ स अर्चन्
 श्राम्यश्चचार प्रजाकामः । तत्रापि पाकयज्ञेन ईजे ॥ ७ ॥
 (श० प० ब्रा० १.८.१.१-१०).

Here, below, I give the translation of the Sanskrit passage, as rendered into English by Muir, in his "Original Sanskrit Texts," (Vol. I. pp 182-3. Second Edition).

"In the morning, they brought to Manu water for washing....As he was thus washing, a fish came into his hands, (which spoke to him), 'preserve me ; I should save thee.' (Manu enquired), "From what wilt thou save me" ? (The Fish replied), 'A flood shall sweep away all these creatures ; from it, I will rescue thee'. (Manu asked), 'How (shall) thy preservation (be effected) ? The Fish said, 'So long as we are

small we are in great peril. For, fish swallows fish.' (Therefore), 'thou shalt preserve me first in a jar. When I grow too large for the jar, then thou shalt dig a trench and preserve me in that. When I grow too large for the trench, thou shalt carry me away to the ocean. I shall then, be beyond the reach of danger'. Straitway, he became a large fish ; for, he waxes to the utmost. (The Fish then said), ' Now, in such and such year, (which, however, was not definitely specified), the flood will come. Thou shalt, therefore, construct a ship, and resort to me 'When the flood rises, thou shalt embark in the ship, and I shall deliver thee from it.' Having thus preserved the fish, Manu carried him away to the sea. Then, in the same year, which the fish had enjoined, he (Manu) constructed a ship and resorted to him (the fish). When the flood rose, Manu embarked in the ship. The fish swam towards him. He fastened the cable of the ship to the horn of the fish. By this means, he hastened (and got) to the Northern Mountain.....Now, the flood had swept away all these creatures ; so Manu alone was left here. Desirous of offspring, he lived worshipping and toiling in arduous religious rites. Among these he also sacrificed with the "*pāka*" offering...'

Here, then, we must bear in mind, and particularly note *the special mention of the Northern Mountain* referred to in the aforesaid Fish-

Legend of the Shata-patha Brâhmana, as that is evidently the Snow-clad stupendous Himâlayan Range. And, by the expression उत्तरंगिरि, the commentator also understands the *Himavat* (हिमवत्) or the Himâlaya (हिमालय) mountain to the north of Âryâvarta, otherwise called *the Land of the Seven Rivers* (सप्तसिन्धवः), during Vedic times, and latterly Bhârata, Bhârata-Varsha, Bharata-khanda, or India. Besides, the phrase “उत्तरं गिरि” indicates but the past reminiscence of a very vivid recollection of the great snowy mountain, which in the hoary days of the *Tertiary Epoch* was observed by our oldest ancestors to the North of the renowned region of the Seven Rivers known by the name of “*Sapta-Sindhavah*” (सप्तसिन्धवः), which was *the Aryan Cradle* and *the birth place* of our *Primitive Ancestors*, from where we had extended our conquests in all directions (*vide ante pp 32, 143, 144, 145, 153 @ 162*), and colonised the vast Arctic regions, which, after the advent of the Great Ice Age, having become uninhabitable, we were compelled to return home, bag and baggage, by way of the highest Himâlayan Wall—the northern boundary of Âryâvarta and therefore called the *Northern Mountain*,—whose majesty¹ was all in all to us, nay, which had given shelter to Manu, and saved his life during the deluge of the Great

1 (a) यत्स्येमे हिमवन्तो महित्वा.....आहुः (R. V. X-121.4)

(b) गिर्यस्ते पर्वता हिमवन्तः... । (A. V. XII. 1.11).

Ice Age, and which (Mountain) therefore has been called Manu's ascent¹ (मनोरवसर्पणम्)¹, or known by the name of *the binding of the ship*² (नौबन्धनम्).²

I may here venture to state, that the same story of the deluge with a few variations and difference of names, appears also in the mythologies of other nations of the Aryan stock, having evidently been *borrowed* by them from the *oldest original*, found in the Shata-Patha Brâhmana. For instance, the history of Greece gives some very interesting account, which, therefore, I quote here for the sake of comparison :—

“The enormous iniquity with which earth was contaminated—as Apollodorus says, by the then existing brazen race, or as others say by the fifty monstrous sons of Lykaon—provoked Zeus to send a general deluge. An unremitting and terrible rain laid the whole of Greece under water, except the highest mountain-tops, whereon a few stragglers found refuge. Deukalion was saved in a chest or ark which he had been forewarned by his father Prometheus to construct. After floating for nine days on the water he at length landed on the summit of Mount Parnassus. Zeus having sent Hermes to him, promising to grant whatever he asked, he prayed that men and companions might be sent to him in his solitude. Accordingly, Zeus directed both him and Pyrrah (his wife) to

1 तदप्येवदुत्तरस्य गिरिर्मनोरवसर्पणमिति ॥ (Sh. P.Br. I. 8.1.6).

2 सा बध्वा तत्रनौस्तूर्णं कृणोहिमवतस्तदा । तच्च नौबन्धनं नामशृणुं हिमवतः परम् ॥ (M. Bh. III.).

cast stones over their heads : those cast by Pyrrah became women, those by Deukalion Men. * * * * Deukalion on landing from the ark, sacrificed a grateful offering to Zeus Phyxios, or the God of escape ; he also erected alters in Thessaly to the twelve great gods of Olympus.' (Grote's History of Greece. Vol. I. Chapter 5).

Thus, it will be perceived that, in the latter part of the Tertiary Period, we had magnificent colonies in the Arctic regions, and that we were compelled to abandon them on account of the advent of the Great Ice Age, and owing to the Arctic tracts having been buried under the thick sheets of Ice and Snow.

There is also abundant evidence in respect of our having gone far off, in the distant climes of Asia and Africa, as also of Europe and America ; nay, of our having *established* extensive colonies, and *spread our ancient civilization* therein ;—a fact corroborated even by the authoritative statements of erudite Occidental Scholars and historians. For, says M. Louis Jacoliot as follows :—“India is the world's cradle.”
.....Of the civilization founded by them (Indo-Aryans), splendid kingdoms may fall, and leave no trace behind but some few ruins of sculptured columns ; new peoples may rise from the ashes of the first ; new cities flourish on the site

of the old ; but time and ruin united fail to obliterate the ever legible stamp of origin."

"Cousin has somewhere said, 'the history of Indian philosophy' is the abridged history of the philosophy of the world." (*Vide* "La Bible Dans L' Inde." pp VII, VIII, IX ; and *supra* pp 89, 90, 91, 92).

In the same way, Max-Muller also observes, "In India, as we saw, the name of *Ârya*, as a national name, fell into oblivion in later times, and was preserved only in the term-*Âryāvarta*, the abode of the Aryans. But, it was more faithfully preserved by the Zoroastrians, who migrated from India to the north-west, and whose religion has been preserved to us in the *Zend Avesta* though in fragments only" (*vide p.* 268. *Science of Language*, Vol. I. Fifth Edition. 1866; ante *p.* 73).

As to our colonization of Egypt, Cooke Taylor, the historian of the—"Nations of Antiquity" declares that, "It has indeed been conjectured that the Egyptians may have derived their system of civilization from the Hindus; and there are, doubtless, many striking analogies between the institutions of both nations."... "There are certainly evidences of some small colonies having come from the mouth of the Indus to the shores of Africa, and penetrated thence to the Nile, south of the Egyptian fron-

tiers"....." The institution of castes.....this (Egyptian) nation had in common with the Hindus." (pp. 11, 12.) Last but not least, he says, "We find that the social institutions of the Hindus have scarcely been altered by the many changes of time which have since occurred; and hence, we may conclude, that its system of civilization, so original and so stereotype in its character, belongs to an age of very remote antiquity, and that there is no improbability in its having been connected with that of ancient Egypt." (The Students' Manual of Ancient History. 6th Ed. p. 526).

Now, as regards, our colonies in Greece, I would, to save time and space, only quote a few extracts from Pococke's "India in Greece, or Truth in Mythology" (Edition 1856). For, says he, "Now, the whole of this state of society (in Greece), civil and military, must strike any one as being eminently Asiatic; much of it specially Indian." "I shall exhibit dynasties disappearing from Western India, to appear again in Greece... with the attendant tokens of an Indian colonisation, with its corresponding religion and language" p. 12.

"The Greek language is a derivation from the Sanskrit ; therefore Sanskrit speaking people, i. e., Indians, must have dwelt in Greece ;..... the people,...i. e., the Indians, must have been the primitive settlers." p. 19.

“Driven beyond the Himālayan Mountains in the north, and to Ceylon, their last stronghold in the south, swept across the valley of the Indus on the west, the persecuted people carried with them the germs of the European arts and sciences. The mighty human tide that passed the barrier of the Punjab, rolled onward towards its destined channel in Europe and in Asia, to fulfil its beneficent office in the moral fertilisation of the world. The Brahminical and Buddhistic sects, who to this day hold divided sway over the greater part of Asia, were the two great champions in this long contest. The former was victorious. The chiefs of the Buddhistic faith were driven to take refuge beyond the reach of their oppressors, carrying with them into Bactria, Persia, Asia Minor, Greece, Phœnicia, and Great Britain, the devotion of their early sages, and an astonishing degree of commercial energy, attended by singular skill in the sciences of astronomy and mechanics”...p 26.

“One doctrine and language were the guard and the missionary of the Buddhist faith. That language was a modified Sanskrit; and disfigured as it is by a second-hand reception from the Greeks, it offers abundant evidences of the truth of my position.”

“...This mighty emigration from India though intimately connected with the early

settlements of Greece, acts only a subordinate part." *p.* 27.

Moreover, to bring home conviction to the Reader, and exculpate myself from any charge of exaggeration in respect of my *revered ancestors* and their vast colonial Empire, I would draw his attention to Pococke's arguments for establishing his conclusions as regards our colonies in Persia, Babylonia, Palestine, Colchis, Armenia, Syria, Greece, Italy, Germany, Scandinavia, Scotland, Egypt, &c. in short in Asia, Europe, Africa, and America, in his work "India in Greece," Edition 1856, quoted above, *p.* 410. (*Vide* also *infra pp* 413 @ 428).

Besides, in respect of Ireland—our *remotest colony of antiquity in the West*—, Max-Muller says, "Some scholars believe that it (the trace of the old national Aryan name) may have been preserved in the extreme west of the Aryan migrations, in the very name of Ireland, (i. e. "Arya Bhumi" or Arya land). And it is maintained by O'Reilly, though denied by others, that this *er* is used in Irish in the sense of noble, like the Sanskrit Arya." Max-Muller, moreover, suggests in a note that "it may (like the Latin Avernus,.....) be connected with the Sanskrit "*avara*" (अवर)—'posterior,' 'western'" (*Science of Language. vol i. pp. 275–276. 5th Ed.*),

In regard to our settlements in the remote West, that is in America, Mr. Coleman says:--
 "Baron Humboldt, the great German traveller and Scientist, describes the existence of Hindu remains, still found in America." (Hindu Mythology. p. 350). Mr. Hardy also writes that, "the ancient edifices of *Chichen* in Central America bear a striking resemblance to the topes of India." (Eastern Monachism). Mr. Squire declares that "the Buddhist temples of Southern India, and of the islands of the Indian Archipelago, as described to us by the learned members of the Asiatic Society and the numerous writers of the religion and antiquities of the Hindus, correspond with great exactness, in all their essential and in many of their minor features, with those of Central America." (Serpent Symbol). Dr. Zerffi remarks that, "We find the remarkable temples, fortresses, viaducts, aqueducts, of the Aryan group," in America (A Manual of Historical Development of Art). It is known, that the Mexicans worshipped a deity with a human trunk and an elephant's head; and Barou Humboldt, therefore, pertinently makes an observation that, "It presents some remarkable and apparently *not accidental* resemblance with the Hindu *Ganesh*." And in regard to Peruvians, Sir William Jones says, "Râma is represented as a descendant from the

Sun, as the husband of Sita, and the son of Couslayâ. It is very remarkable that Peruvians, whose Inces boasted of the same descent, styled their festival Ram—Sitva; whence, we may suppose, that South America was peopled by the same race who imported into the farthest parts of Asia the rites and the fabulous history of Râma.” (Asiatic Researches. Vol. i. p. 426).

Lastly, I would here advert to the latest article on “The Hindu Discovery of America,” by the Honourable Alex. Del. Mar, President of the Latin-American Chamber of Commerce, New York, and quote a few extracts therefrom, as that will certainly throw considerable light on the extent, *in the far West*, of our *Colonial Empire*, in the remote past. For, stupendous earth-works and mounds, that bespeak *Hindu Origin*, have been found scattered throughout the valley of the Mississippi and its affluents, giving thereby a direct clue to the *Brâhmanical influence and ascendancy* even in that *far off*, not to say the remotest, *Western part* of the World. Here, again, it seems that the *Brahmanical religion* had left *definite and indelible* marks not only in Mexico, but also in Central and South America.

The digging in one of these earth-works, carried in November 1841, near the intersection

of Fifth and Mound Streets, Cincinnati, Ohio, had led to the discovery of a curious tablet of the American Mound Builders; and this has lately been recognised as a *Calendar Stone*. The earth-works and mounds are numerous, and extend from the Lakes to the Gulf of Mexico. While those on the little river Miami are said to measure from ten to twenty five feet high and about four miles long. Some of these seem to be defence-works built from the strategic point of view, while others appear for religious and sundry other purposes.

These works, says the Honourable Alex. Del. Mar¹, belong "to some period during or before the 13th century B. C." p 706. "Whether the Mound Builders were Turanians or not, their arts and religious ideas were evidently brought from Hindustan".

"Hindu Deities in the Mounds."

"This opinion is based upon the fact that several images of Buddha or Krishna, (whichever they are,) have been found in the American mounds". "It (the image) is really the most important one, because, it is engraved on a tortoise shell of an indigenous species and therefore was

1 Vide "The Indian Review," Madras, for September 1912, pp 705-710, in which the article from the pen of the Honourable Alex. Del. Mar, in regard to "*The Hindu Discovery of America*", appears.

probably executed in America by a Hindu artist. The slim waist, crossed legs,...the triple lines of garters or anklets, etc., are very different from the costume of any North-American, and indicate a Hindu origin. The girdle...and above all, the Swastika of the same material found with the statue, afford strong evidence of Hindu communication and influence. The relic was dug in 1882, from the Big Toco Mound in Monroe County, Tennessee, by Mr. Emmart, of the U. S. Bureau of Ethnology"....." Dr. Wilson (of the U. S. Nat. Hist. Mu. Smithsonian Institute, Washington, 1896), certifies that 'there can be no doubt of the authenticity of these objects, nor any against their having been found as stated in the labels attached'. pp. 707,708.

The Route of the Migration.

The route of the migrations from Asia to America has been supposed to be "from the Pacific to the Mississippi"; and the fact seems to have been corroborated and the evidence confirmed by the careful enquiries made on the spot, about over 150 years before, by the French Missionaries. For, in 1750, having heard of a route from the Pacific, they had purposely sent an Indian of the place, to test the accuracy of the information they had received, and found that he had made his way to the ocean by the Missouri and Columbia rivers, and

that at the mouth of the Columbia river, he had met with a sailing Junk and the Chinese crew, busily engaged in washing the river sands for gold. And the Hon. Alex. Del. Mar writes that, "The wrecks of similar vessels have since been picked up at various points on the shores of British Columbia, Oregon, and California".
p 710.

But, apart from this, there is distinct evidence even in the R̥ig-Veda (X. 131.1), and this obviously shows our determined effort in carrying on our victorious arms in every region of the globe, for extending our colonization, for spreading our civilization, and for extirpating our foes in all directions, East and West, North and South. Since, we see that Indra was actually supplicated to drive all our enemies away, that lay in these quarters, (*Vide supra pp* 171, 173, 380, 381.)

The verse evidently supplicates Indra for the subjugation of our enemies, the reduction of their strongholds, nay the conquest of territories in all directions. And the supplications seem to have had the desired effect. For instance, R̥ig-Veda (VI. 61. 9) very clearly indicates that, the most sacred river—the *Sarasvati*—had spread us, and extended our possessions, beyond all foes, and beyond her sisters—which including herself, were known as the *Seven Rivers* of Âryāvarta—viz., the Ganges and the Jamnâ to

her East, and the four chief rivers of the Panjab that is to say, the Sutledge (*Shutudri*), the Râvi (*Irâvati* or *Parushni*), the Chênâb (*Chandra-bhâgâ* or *Asikni*), and the Indus (*Sindhu*), with their respective tributaries to the West of her (the *Sarasvati*), which is the fifth river of the Panjab.

सा नो विश्वा अतिद्विषः

स्वसृरन्या ऋतावरी ।

अतन्नहेव सूर्यः ॥ ऋ० वे० ६. ६१. ९.

The verse has been rendered into English by Griffith as follows :—

“ She (the river *Sarasvatî*) hath spread us beyond all foes, beyond her sisters, Holy One, as *Sûrya* spreadeth out the days ”.

Now, this verse has apparently given free expression to the inner-most joy and deep feeling of delight for the heroic deeds of, and the trophies secured by, our hoary-ancestors. For, while on the one hand, they had defeated their enemies in all directions, they, on the other hand, had gained wide possessions and extensive territories on every side of the Land of the Seven Rivers, that is to say, beyond the Ganges to the East, and the Indus to the West.

Thus, there is not only sufficient evidence in the Rig-Veda¹, in respect of our vast possessions and extensive Colonies in the remote past, *beyond* the Land of the Seven Rivers, but this invaluable document of very great antiquity also supplies us with another very noteworthy information that, even *a naval expedition*² against a foreign continent was then undertaken; that it

1 I would here observe that the traditions recorded in the Rig-Veda are genuine, and as such have an *historical value*. Yet, if the reader is inclined to doubt this unvarnished statement, it will be necessary to draw his attention to the remarks made by Muir and Roth (*ante pp* 65, 66), and also to those of Max-Müller [*supra p* 96. Foot-note (*b*), as also *p* 331, Foot-note 2, where he has called the Vedas "the most ancient of historical archives," and *p* 333 Foot-notes]. The learned Professor has again further observed as follows :—

"The Veda has a two-fold interest: It belongs to the history of the world and to the history of India. In the history of the world, the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere, and gives the very words of a generation of men, of whom otherwise we could form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong for ever to the Rig-Veda." (*Vide* Max-Müller's History of Ancient Sanskrit Literature. *p* 63. Edition 1859.)

2 *Vide* Wilson's Translation of the Rig-Veda Samhitā. Introduction, *p*. XLI. Second Edition, 1866 *Supra p*. 374

was led by king Bhujyu, in person ; but that it was frustrated by a shipwreck ; and that the king was most miraculously saved therein.

Now, there is absolutely no reason to disbelieve this evidence. For, if the Reader is inclined to believe all the ancient folk-lore of Europe, nay the legends of the Phrygian Gods, the Celtic mythologies, and even Teutonic myths, as interpreted by Professor Rhys and others, then surely, the traditions recorded in the *Rig-Veda* have a greater claim on his credence for the one main reason that it “ *gives the very words of a generation of men,*” of whom otherwise only vague ideas and inferences could be formed ; and more especially, as *the sources of the Rig-Veda* have continued *fuller, purer, and truer to the original character*, and form *the most ancient historical archives* (*Vide ante pp 65, 66, 331 @ 333, and 419. Foot-notes*).

But, apart from this, we find further testimony of the continuity of our conquests abroad, in the *Râmâyana* and the *Mahâ-Bhârata* ; as for instance, the Conquest of Ceylon and other countries made by *Râma*, and the conquests, in all directions, made by *Arjuna*. (*Vide Râmâyana VI. 108 ; 112 ; IV. 10 ; 27 ; Mahâ-Bhârata. XIV. 74 ; 76 ; 77 ; 78 ; 79 ; 83 ; 84 ; 85*). All this, therefore, exhibits our love of conquest and spirit of adventure abroad, which obviously were instrumental in extending our vast colonies beyond the confines of Ind. In the circum-

stances, the references in the Rig-Veda to the fabric of our Colonial Empire, cannot be said to be either myths or fictions. On the contrary, they appear to be solid facts—facts, which having been witnessed by our hoary ancestors,—the Rig-Vedic bards—were freely given vent to, and expressed in words. Moreover, as our work of conquest, colonization, and consolidation, proceeded apace and without interruption, some record had necessarily to be kept of the facts accomplished, of the trophies of conquests obtained, and the ultimate triumphs of peace secured thereafter. And surprisingly enough, we find *a very beautiful picture of this record* in the Code of Manu, the celebrated Law-giver, as he points out the various measures by which *the pacification of the conquered countries* had to be effected, amnesty given to all, and tranquillity secured thereby. Probably, these were previously tried during the Vedic period, and found effective and successful, even before the time of Manu. The latter, therefore, had taken an opportunity to authoritatively make mention of them, and carefully incorporate them with his almost exhaustive Code, to serve as *a guide to our nation*, and to the succeeding generation. For, says he, “*General amnesty*,” among other measures, should be proclaimed (ख्यापयेद्भयानि च. ॥ Manu. VII. 201), throughout the vanquished provinces, and a new prince, belong-

ing to the family of the subdued king should be re-instated (स्थापयेत्तत्र तद्वंश्यं.....। Manu. VII. 202), after imposing certain conditions and attaching requisite restrictions, in respect thereof (कुर्याच्च समयक्रियाम् ॥ Manu. VII. 202)."

Besides, as history always repeats itself, we find that, subsequent to the Code of Manu, or even later on, and during Mediæval ages, our ancestors had carried their vanquishing arms as far as the Indian Archipelago and China, Africa and Persia, not to say even beyond these. Perhaps, here, the Reader will ask for proof, and I would, in addition to that already given, adduce documentary evidence, for his satisfaction and conviction, from the writings of Western scholars, historians, and researchers of note.

Says Vincent Smith, in respect of the vast extent of the Hindu Empire, beyond the confines of India, during the period of the Mauryan dynasty (321-184 B. C.), "Kâbul and Kandahâr frequently have been held by the sovereigns of India, and form part of the natural frontier of the country. Herat (Aria) is undoubtedly more remote, but can be held with ease by the power in possession of Kâbul and Kandahâr". p 142.

"...I have no doubt that Seleukos abandoned to him (Chandragupta) all control over the province (of Gedrosia), and that it was included

by numerous authors in India, along with Aria, Arachosia, and the Paropanisadae." (*vide* The Early History of India. Second Edition. 1908 p 142).

"*The Times of India*," and "*The Bombay Gazette*"—the two Dailies deemed influential observe as follows :—

"It has long been known that there are more or less distinct traces of Indian immigration and of Indian influence, in the islands of the Indian Archipelago, and even in the distant Phillipines. But, working on materials collected by the enlightened energy of the French Government, Kern, Barth, the lamented Bergaigne, and Senart, have gone far to call out of darkness the whole of that forgotten past. 'It now appears,' said Dr. Bühler, 'that this portion of the Far East did not receive its civilization, like China and Japan, through the bare footed friars of the Buddhist persuasion, but, after being conquered with the sword, by Brahminical warriors of Eastern and possibly also of Western India. These warriors carried with them their civilization and their religions, mindful of Manu's advice to settle, in newly acquired Kingdoms, learned Brahmans and artizans, skilled in various handicrafts. The Sāma and the Rig-Vedas were sung; the Mahā Bhārata and Rāmāyana recited; Shiva and Vishnu were worshipped in

the Far East, as in the Aryāvarta itself.' The ruins of their temples still speak of an Indian Origin and even now strike the beholder with admiration." (*The Times of India*. October 1st. 1892).

The Bombay Gazette says, "The spread of Indian settlements in the Far East, can now be traced by the recent discoveries of scholars in the Indian Archipelago, and even as far as the Phillipines. Sumâtrâ, Java, Borneo, Cambodia, as well as Siam, were colonised by Brâhman warriors from India, long prior to the great Buddhistic movement, which in later times sent missionaries through all these regions, and diffused an Indian faith throughout the whole of the Further East, where it survives to this day. The Indian nobles who led their followers to the conquest and settlement of remote lands, apparently first subdued Sumâtrâ and Javâ, and ultimately Cambodia, with the southern parts of Cochin-China, where the French in our time are endeavouring to create another India. From the inscriptions found in Cambodia and Champâ, it is ascertained that Sanskrit was the official language in these territories; and that it was also the language of official poets. Shiva and Vishnu were worshipped, and the Mahâ-Bhârata and other sacred writings piously recited as in the Mother-country. The ruins of temples

in the Indian style of architecture are still extant, and excite the admiration of the traveller."

"The historical Indies were three in number—Hind, Sind, and Zang,—the latter name surviving in Zanzibar, and the two former in Hindustan and Sind. The Indian Colonies are traceable as far north as the Persian Gulf and the shores of the Red Sea, and in the West and South along the African coast to Zanzibar. There is reason to believe that in Buddhist times, if not in preceding ages, there was considerable intercourse between the South-east coast of Africa and Western India. Sir George Birdwood found in the woods on the *Ghauts*, which are the surviving remnants of the sacred grove, of which the Kârli caves are the centre, trees and shrubs of a kind unknown in other parts of India, but which are similar to trees and shrubs still to be found on the Zanzibar coast of Africa." (The Bombay Gazette. 3rd October 1892).

Moreover, we have further ethnological evidence in respect of our colonies and conquests, in Armenia. For, "In the 7th century B. C. between 640 and 600, the country (Armenia)" was conquered by an Aryan people, who imposed their language and possibly their name, upon the vanquished, and formed a military aristocracy, that was constantly recruited from Persia

and Parthia." (Encyclopædia Britannica. Volume XXV. p 637. 9th Edition).

Meadows Taylor, while describing the consolidation of Chandra-Gupta's Empire and the progress made in traffic, by land with the Western nations and by sea with those of the East, says that the Hindus founded colonies in Jâvâ and Siam, and introduced their religion into these countries.' (History of India, p. 50. 1896).

Now, without encumbering this volume with quotations from other authorities and historians, I would add only one more extract from the work of an erudite French *Savant*—Professor Terrien De Lacquerie, Ph. D., Litt. D., as he had made China and her civilization his special study. From this, it will appear, that in the seventh century B. C., our Brâhmin warriors, intrepid Kshatriyas, the ever enterprising Vaishiyas, as also other Hindu merchants and traders from India, had *colonised parts* of China and established very powerful settlements on her coast. Nay, they had even introduced into Eastern China their first coin and had continued to hold their own even against odds, for several centuries, carrying on an active trade between Ind—their Mother-country—and China, and exercising a marvellously beneficial influence on the civilization of the latter country.

This has been corroborated by facts, and borne out by the testimony and writings of the aforesaid French Professor, who in his "*Western Origin of the early Chinese Civilization*," has written to say that, the "Sea-traders of the Indian Ocean reckoned among them Sea-farers from the Arabian Sea, but their Chiefs were Hindus. One of them named Kutlu, i. e. *Gotra*, shown by the story of a cow connected with his visit, was the object of a grand and unusual reception at the Court of a Chinese prince (of Lu in the South Shantung peninsula), in 631 B. C." *p* 89. Their chief colony in the Far East having been in a flourishing condition, had become an *Emporium* of trade, and was designated Lank^a after the Indian name (लंका), although the same became corrupted subsequently, and was then called *Lang-ga* or *Lang-ya*. Our colonists had also a mint and a mart in another place to the north of the Gulf of *Kiao-tchou*, known by the name of *Tsi-mieh* or *Tsi-moh*; and it seems, that the colony was established in or about 680 B. C. (*Vide* "The Dawn" for June 1910. *pp* 94, 95).

It further appears from Numismatics—the science of coins and medals—that these our Colonists, who had established settlements on the coast of China, had formed very powerful guilds, and instituted the first inscribed currency of metal in China, about the year 675–670 B.C.,

and almost immediately after, the same was adopted by a neighbouring prince of the Chinese kingdom, who was friendly disposed to our colonists. The settlements on the south-side of the *Shantung* Peninsula, in the Gulf of *Kiao-tchou* were frequently guarded during the three centuries B. C. 675--B. C. 375, and taken care of by our enterprising merchants. But, at times, their endeavours were met with the reverses of fortune. Subsequently, change in dynasty, internecine wars, and disturbance in the country, having seriously, not to say permanently, affected the prosperity of our colonies, the settlers had to finally shift their quarters and remove to the coasts of Annam (B. C. 140-110). *Vide* "Western Origin of the Early Chinese Civilisation". pp 237-240.

All this, therefore, supremely exhibits the continuity of the record of valour, of the spirit of conquests and colonization abroad, of the indomitable energy, and of the marvellous powers of organization, with which our older ancestors and Brâhminical warriors *were endowed, nay had actually worked, and even paved* their way into distant climes, won unknown Empires, colonised the remotest regions, and established themselves all the globe over, thus possessing even then an extensive Empire on which the Sun had probably never set.

Chapter XV.

'Our' Original Calendar of Six Seasons.

IN THE

Cradle Land of the Seven Rivers,

AND

The subsequent change made therein, during
our sojourn in the Arctic.

The preceding Chapter will enable the Reader to perceive how great was the extent of the Empire of Âryâvarta or the Vedic *Sapta Sindhus* in ancient times, as she had then her magnificent colonies far and near, and over all the parts of the globe, now known by the names of Asia and Europa, Africa and America.

These colonies had spread from the *Cradle Region* of the river Sarasvatî, which has ever been enjoying equal days and nights during all the *Six Seasons* of the year ; and Âryâvarta, or the *Land of the Seven Rivers* as known in the Vedic period, had, in olden times, sent her intrepid sons and dauntless children abroad, to colonise the remotest Arctic regions—the *land of long days*—not to say of *various lengths*—and of *alarmingly lengthy nights*, which, therefore, were naturally supposed to be of endless duration and of fearful darkness (*vide ante pp 156,157 Foot-notes*). These our remotest northern colonies, therefore, had, in order to serve the pressing

need of the time, naturally given rise to *the subsequent Arctic Calendar of Five Seasons*, which we find even in the Rig-Veda, obtaining side by side with *the original Arvavartic Calendar of Six Seasons*, of which, by the bye, the requisite particulars will appear in detail hereafter.

It seems from the very evidence in the Rig-Veda, which we have already placed before the Reader, that *we were born in that land, or were autochthonous in that region* of the Globe, which enjoyed *Six Seasons*¹ each being of two months: (पडेव ऋतवो मासद्वयरूपाः.....। Sâyana R. V. I. 164.15). Our *original year*, therefore, had twelve months, each of two fortnights (one bright and the other dark), or say thirty days. Evidently, it was a *Lunar Calendar*, and consisted of 360 *nycthemerous* or 720 days and nights, equally divided ; a day of twelve hours (roughly speaking), having been followed by a night of twelve hours, and again the night by day, in consecutive order and continuous succession.

1 The Six Seasons are as follows :—

ग्रिष्मस्ते भूमे वर्षाणि शरद्धेमन्तः शिशिरो वसन्तः ॥

ऋतवस्तेविहिता हायनीरहो रात्रे पृथिवि नो दुहाताम् ॥

(A. V. XII. 1.36).

“ Earth, may thy summer, and thy rains, and autumn, thy winter, and thy dewy frosts, and spring-time, may thy years Prithivi and ordered seasons, and day and night, pour out for us abundance”. (Griffith).

Now, our *Primitive Ancestors* and the Vedic Fore-fathers had adopted the *Lunar Calendar*, because all their rites and sacrifices solely depended upon, and had connection with, the *New* and the *Full Moon*. Nay, the Rig-Vedic poets had for this reason, even gone the length of saying that, "the Moon shapes the months and years" (समानां मास आकृतिः ॥ ऋ० वे० १०-८५.५), and that, "She ordereth seasons and is born again" (ऋतूरन्यो विदधज्जायते पुनः ॥ ऋ० वे० १०-८५-१८). They were, however, aware of, and were fully alive to, the fact that the *Lunar*¹ *Year* fell short of the *Solar*, by about five days,¹ roughly speaking. In view therefore, of adjusting the *Lunar Calendar* and making it equal to the *Solar* in the long run, the intercalary month had to be inserted; and the practice has been obtaining in India, ever since those hoary times of the Rig-Veda, up to the present day.

As an instance of the far-sightedness, as also of the knowledge of, and deep researches in, the science of Astronomy, possessed, *even then* by our hoary Rig-Vedic Ancestors, I may here refer with advantage to the Vedic verse, as it gives a direct clue to our *original Lunar Calen-*

1 For, the lunar month is equal to 29 1/2 days, or more accurately, 29 days, 12 hours, 44 minutes, and 2.87 seconds; while the solar month is equal to 30 days, 10 hours, 29 minutes, and 5 seconds. (*Vide Webster and Charles Annundale's English Dictionaries*).

dar. For, says the Rik-Poet that, ‘He (Varuna) true to his holy law, knows the twelve months with their progeny. Nay, He also knows the (thirteenth intercalary) month born with them.”
वेद मासो धृतव्रतो द्वादश प्रजावतः। वेदाय उपजायते॥
(ऋ० वे० १-२५-८).

Adverting to another evidence in the R̥ig-Veda, we find that *our oldest and original Calendar* belonged to *that region*, which not only enjoyed *six seasons*, but also *equal days and nights*, the two pairs (अहोरात्री) together making up the number of 720, or 360 *nycthemerons* ; the night, roughly speaking, being of 12 hours as also the day, and the one following the other in consecutive order for ever, without interruption. For instance, the R̥ig-Veda in (I. 23.15) refers to *the six seasons* ; as the poet Medhātithi says, “ May he (Pśhan) duly bring to me *the six* (seasons) bound closely, through these drops”: (उतो स मह्यमिन्दुभिः षड्युक्ताँ अनु-सेषिधत्।). And again, in (I. 164.12) there appears distinct reference to *the six seasons*. For, the poet Dīrghatamas calls “ the year to be of *six seasons*”: (षट्तर आहुर्पितम्॥). But, more than this, and as if to crown the whole, the poet declares further (I. 164.15) that, “it was only *the six seasons* that stood originally”: पळिद्यमा ऋषयः) “especially, as they were natural or *the original, i. e., God-created*” (देवजा इति॥)

as opposed to *the artificial or Man-created ones*. In other words, as the great Exegetist Sâyana would explain, "Originally the year ran its course or [that is went by ("ऋपयः" from ऋ to go=गंतारः) or consisted of] six seasons only:" पडेवऋतवो मासद्वयरूपा ऋपयां गंतारः । . In (R. V. III. 55.18) also, there is an allusion to the six Seasons (षोडशा युक्ताः.....).

Apart from (1) *the six seasons*, it moreover appears from the Rig-Veda, that (2) the year ever consists of twelve months of sunshine and never less (द्वादशारं न हि तज्जराय), and that (3) it contained 360 nycthemerons (मिथुनासः), or 720 days and nights equally divided (अत्र सप्त शतानि विंशतिश्च तस्थुः ॥ R. V. I. 164.11) All this, therefore, is *the most ancient relic* of our *oldest Calendar*, the *oldest* because it was the *original, natural, and God-created*. (देवजा इति ॥). As such, it obviously seems to have been most carefully preserved not only in the Rig-Veda, as already shown, but also in the later Vedic works.

Now, in the Land of the Seven Rivers, the duration of night having been only for twelve hours, it was naturally thought to be sufficient rest, especially as this was considered to be ever recurring, after twelve hours' working day. It was obviously on this account, that *night* was *dear* to our Rig-Vedic Fore-fathers, before they

colonised the Arctic Regions. For, they had addressed it with feelings of great love. Nay, it was even *invoked* with cherished fondness, as it gave rest to all the moving world. We accordingly find the Rig-Vedic Poet giving expression to the following :—

हयामि रात्रिं जगतां निवेशनीम्...। (R. V. I. 35.1).

“I call on Night who gives rest to all moving life”. (Griffith).

This invocation of the *Night*, therefore, with even a meed of praise, that it gives rest to all the world, certainly belongs to that period in the life of our *Primitive* Âryan Ancestors, when they had *not yet left their Cradle Land of Âryāvarta*, and had, as such, not the least idea or *knowledge of the long Arctic night*, which, after they *colonised* the Arctic Regions and had sufficient experience thereof, was *subsequently* thought to be extremely tedious and even *dreadful*, as its *darkness* was supposed to be *without an end* [न चस्याः पारं दृष्टे। “Whose (the Night’s) yonder boundary is not seen.” A. V. XIX. 47.2]. It was evidently for this reason, that “*Urmyā*” or the Night was earnestly solicited by our Poet of the Rig-Vedic period, while sojourning in the *Tertiary Arctic colonies*, “to become *fordable*” (ऊर्म्ये। अथा नः सुतरा भव। R. V. X. 127.6.)
Vide ante pp 385, 386, 387.

The difference, therefore, in the two utterances of the Poets: the one requesting the Night "to come" (ह्यामिरात्रि), and the other, on the contrary, offering his humble prayers to her "to depart" and thus to "become fordable" (अथा नः सुतरा भव), is undoubtedly pregnant with meaning, and deserves our notice as a matter of course, especially as it affords us a direct clue to the sequence of events; viz. the order showing that the latter had succeeded the former.

It would, perhaps, not be out of place here to state that, before the *Deluge*, or to speak in the technical language of Geology, before the Pleistocene Era and the Advent of the Great Ice Age, our Tertiary Ancestors were living in the extreme North, or to speak more plainly, in the Arctic Regions. But, obviously enough, they were there as *colonists* from Âryāvarta or the Vedic *Land of the Seven Rivers*. As *colonists*, they had remained in the Arctic, made extensive settlements, and sojourned there for a considerable time. It is, therefore, very natural, that such expressions as "hundred winters". (शत हिमाः R. V. I. 64.14 ; शतहिमाः R. V. I. 73.9), and similar other Arctic traditions, should have found their way in the Rig-Veda, during the period they were living in these *their Arctic colonies*.

It was evidently *then*, that all of a sudden thick sheets of Snow and Ice having buried

beneath them the once genial Arctic tracts, our Arctic Colonists were compelled to abandon them, and *return* with all the Arctic traditions. to their *Mother Country*,—the Land of the Seven Rivers,—by way of the stupendous Himâlayas, known as the *Northern Mountain* even at the time of the Deluge, owing to its having been to the north of Âryâvarta, where our *Primitive Ancestors were born*, or had their *origin*.

In the circumstances, it would be erroneous to suppose that, our *Primitive Aryan Ancestors* were “a northern race”, as Professor H. H. Wilson¹ and others² think them to be, and would have us believe, for no other reason than that some Vedic Poets had, at times, solicited life for a “*hundred winters*,” while a few more had made reference to northern and even Arctic traditions. But, I have already explained the causes of the introduction of the aforesaid expressions (p 435); and when once the Reader remembers that our ancient Forefathers had *colonised* extensive tracts of, and *sojourned* in, the Arctic for a considerable period, after leaving their *Mother Country*—Âryâvarta—, all doubts

1 *Rule Rîg-Veda Samhitâ*. Translated by Professor H. H. Wilson. Introduction. p XLII. Edition 1866.

2 Max Müller's *Last Results of the Turanian Researches*, *Last Results of Sanskrit Researches*, *History of Ancient Sanskrit Literature*, *Chips from a German Workshop*. Vol. I, &c.

will be set at rest, in regard to such phrases as ‘*a hundred winters*,’ and other traditions of a like nature.

Besides, if Professor Wilson and others consider that our Aryan Ancestors were “*a northern race*”, simply on the ground of their having at times solicited life for *a hundred winters*, then passages also are found in the Rik-Veda, where *the Night* is called on and *invoked*, nay even eulogised and declared to be “*a source of rest to all the world*.” For instance, in one place the Rik-Poet says: *द्वयामि रात्रिं जगतो निवेश-नीम्* (R. V. I. 35.1; *Vide ante p 134*).

Surely, no race that came from the northern climes of *long and dreadful nights*, the end of which they (the race of our ancestors) could not see, and which therefore were even offered prayers *to become fordable*, (*Vide ante pp 385, 386*), would ever invoke and welcome them. Nor would they ever condescend to call the nights “*a source of rest to the world*,” when in the northern regions these were considered to be *too lengthy, tedious, and even fearful*.

Obviously, the night referred to by the Poet, indicated one of short duration, or say of twelve hours, that was ever experienced in the Land, where days and nights were equal, and where, therefore, the night was always thought to be *a blessing*, nay giving rest and comfort to

the world. Evidently, this was Âryâvarta or the Land of the Seven Rivers (*vide* Atharva-Veda. XII. 1.36 ; ante *p* 430), and the Poet that gave vent to this feeling seems to be autochthonous in the Land, especially as we come across innumerable traditions which, I humbly believe, sufficiently prove and establish the fact. In the absence of further proof, therefore, the argument of Professor Wilson and others, as to our northern origin, holds no water.

We have already observed (*p* 430), that side by side with *our original* Âryâvartic Calendar of *six seasons and equal days and nights*, or 360 *nycthemerons*, there also existed *during* the Vedic Period, but *before* the Advent of the Great Ice Age, the Arctic Calendar of *Five Seasons*, in which the days of sunshine seem to have varied from five to ten months. Consequently, though the *original* Âryâvartic Calendar of *Six Seasons* was in full swing in the Land of the Seven Rivers, still, our *subsequent colonization* of the Arctic Regions had forced us, owing to ritual exigency, to have recourse to the Arctic Calendar of *Five Seasons*. For instance, in the Rig-Veda, *five seasons* or ten months of sun-shine are mentioned (पंच पादं...I. 164.12 ; पंचारे चक्रे परिवर्तमाने.....I. 164.13 ; पंच पंचा वहन्ति.....III. 55.18); while in (R. V. I. 164.15), the Seventh Season or the thirteenth intercalary month also puts in its appearance (सप्तथमा-

हुरेकज...). Besides, in (I.50.8), the Sun is said to have seven bay-steeds harnessed to his Car (सप्तत्वा हरितो रथे वहति देव सूर्य); and in (I. 164.2), he is said to have had to his wheel one horse with seven different names (सप्त युजंति रथमेकचक्रमको अश्वो वहति सप्त नामा). In fact, the same sort of idea seems to have been repeated in (I. 164.3 : सप्त चक्रं सप्त वहंत्यशवाः) and elsewhere. Moreover, in (I. 164.1-1), the eternal wheel is said to be drawn by ten (दशयुक्ता वहति); and in (IX. 63.9) again, ten horses are spoken to have been harnessed for the Sun (उत त्या हरितो दश सूर्यो अयुक्त यातवे).

All these evidences, therefore, as also the further testimony which we shall presently produce, indicate that the Calendar of *six* seasons is *the oldest* and *the original*, and that the one of *five* seasons was but *supplementary*, having been *subsequently introduced* and *added* to the Original Âryâvartic Calendar, either to make it *complete* and useful for all practical purposes of the *Mother-Country* and her *colonies*, or to mend it in a way to serve *the necessity* arising out of the regular performance of sacrifices on the part of our Rig-Vedic Ancestors, sojourning in the remotest Arctic colonies of our then wide-spread Vedic Empire.

We have already shown before, that it was *in the Land of the Seven Rivers*, and no where else, that *the first drops of rain were seen by our*

Primitive Ancestors, trickling down on Earth from the clouds (ante pp 99,100) ; that it was in the region of the river *Sarasvatî*, and in no other place, that the first light of the Dawn and the rays of the Sun were observed by our *Primitive Ancestors* on the horizon, near the *Vipâshâ* or the modern *Beas* (pp 102,103,107,108,109), that the oldest *Soma-Sacrifices* had their origin in this very Land, as the birth-place of *Soma* was on the *Himâlayan Mountains*,—nay, it was even *Cis-Himalayan* (pp 124 @ 128) ; that it was the region of the river *Sarasvatî* that was the scene of the origin of vitality (pp 12,13,21,24,27), that this region of the *Sarasvatî* was also the scene of the first *Soma-Sacrifice*,—the oldest of all (pp 130, 131, 132) ; and that all *Sacrificial Sessions* from time immemorial, were held on the River *Sarasvatî*, before any sacrifices were heard of or performed elsewhere, because this river *Sarasvatî* was the most sacred :

पावका नः सरस्वती... । R. V. I. 3.10.

ऋषयो वै सरस्वत्यां सत्रमासत । Ait. Br. II. 19.

माध्यमाः सरस्वत्यां सत्रमासत । Kaush. Br. XII. 3.

Thus, the cradle of the *Âryan Race* having been in the Region of the river *Sarasvatî*, or to indicate it by a more expressive and even comprehensive term,—in the Land of the Seven Rivers (सप्तसिन्धवः), as connoted in the Vedas, the Calendar of six seasons seems to be the original, the earliest, and the oldest, while the one

of *Five Seasons* was obviously the subsequent introduction and the later addition, as *Soma* and the *Soma-Sacrifice* that have had their origin in this very land, abundantly prove. However, we shall endeavour to adduce further evidence in support of the fact.

Turning to the *Rig-Veda*, we find in (I. 113, 10) an expression of *astonishment* in regard to the continuance of the Dawns on the horizon, for a considerable period of days, as the Poet says, "For how long a period is it that the Dawns have arisen? For how long a period will they rise? Still desirous to bring us light, *Ushas* pursues the functions of those that have gone before, and, shining brightly, proceeds with the others (that are to follow)". *Vide ante pp 383, 384.*

Again, in (VII. 76 3), the same sort of expression appears, though couched in different words; since the Poet states that, "A period of several days has elapsed between the first appearance of the Dawn on the horizon and the actual rising of the Sun that followed it."

But, more than this, there creeps in, a distinct expression of *astonishment and surprise* (महद्देवानामसुरत्वमेकम्), at the sight of *long Dawns*,¹ in the *Rig-Veda* in (III. 55.1, 16), of

1 (a) उपसतः पूर्वा अधयद् व्युत्सु!... महद्देवानामसुरत्वमेकम् ॥ १ ॥

(b) नव्या नव्या युवतयो भवन्ती महद्देवानामसुरत्वमेकम् ॥ १६ ॥

(a) "The Dawns had risen and shone before. The great divinity of the Gods is unique".

long Days,² in (III. 55.6), of a couple of Day and Night of varying lengths³ in (III. 55.11,

(b) "The Cows (that is the *Dairns*=धेनवः) becoming new and young, and fresh again; that is the great divinity of the Gods, which is unique".

The Ushas (उषस्) or the Dawn is designated as Cow (धेनु) in (R. V. III. 58.1: धेनुः प्रत्नस्य काम्यं दुहन्ता.. ; VI. 64.3: नदन्ति मीमरुणामो रुशन्तो गावः सुभगा...), and many other places.

2 शयुः परस्तादधनुद्विमाता ऽ बंधनश्चरति यत्समृक्कः ।.....
महद्देवानामसुरत्वमेकम् ॥ ६ ॥

"The Sun-The Child of two Mothers—, that sleeps in the West, wanders alone without any restraint.....The great divinity of the Gods is unique".

The unrestrained wandering of the Sun refers to the long day of six months, as he (the Sun) remains unrestrained for months together above the horizon in the Polar regions, without setting and going to the lower regions (Vide R. V. X 138.3, and *ante p* 382).

3 (a) नाना चक्राते यस्या वर्षूषि तयोरन्यद्द्रोचते कृष्णमन्यत् ।
इयावी च यदरुषी च स्वसारी महद्देवानामसुरत्वमेकम् ॥ ११ ॥
(ऋ० वे० ३.५५.११).

(b) पद्यावस्ते पुरुषावर्षूषि...। महद्देवानामसुरत्वमेकम् ॥ १२ ॥
(ऋ० वे० ३.५५.१२).

(a) This is evidently an Arctic phenomenon, and Mr. Tilak has interpreted rightly the whole verse. (Vide "The Arctic Home in the Vedas" *p* 137). I, therefore, gratefully borrow his translation. "The twin pair (the first couple) make many forms (lengths: नाना वर्षूषि); of the two, one shines and the other is dark. Two sisters are they, *Nhyári* or the dark and *Anshi* or the bright (the second couple)". The great divinity of the Gods is unique.

(b) "The region of the Earth has various forms, (*i. e* has days and nights of varying lengths)."

This is also an Arctic characteristic of which we have given the requisite details before. (Vide *ante p* 389, 390).

14), and of *Five Seasons*,¹ in (III. 55.18). This latter had, obviously, to be adjusted to the requirements of our Arctic colonists, as *the Original Calendar* of Six Seasons that obtained in the *Cradle Land of the Seven Rivers*, was not found applicable to the Arctic.

This evidently shows that in *the Cradle Land of the Seven Rivers*, where equal days and nights prevail with *evanescent Dawns* and *fleeting Twilights*, the phenomenon of *long Dawns*, continuing on the horizon for *several days* and *even for a month*, having never been observed, while in *Âryāvarta*, *the new and unaccustomed sight* of these long and *continuous Dawns*, (not to speak

4 पंचपंचा बहन्ति महद्देवानामसुरत्वमेकम् ॥

(ऋ० वे० ३.५५.१८).

"The Seasons though originally six-fold (पौष्ट्या युक्ता) seem, for the Arctic exigency, to be reduced to five-fold (पंच पंचा बहन्ति). The great divinity of the Gods is unique." (I'de ante p 438).

The *Original Six Seasons* that obtained in *Âryāvarta* seem to be reduced to *five*, on account of necessity in the Arctic region, by amalgamating the two seasons (*Hemanta* and *Shishira* into one: पञ्चर्तवो हेमन्ताशिशिरयोः समासेन तावान्संवत्सरः । ऐ० ब्रा० १-१).

This contrivance, however, of amalgamating any two seasons for the purpose of reducing the original group of *Six Seasons* to one of *five*, was not thought suitable, neither did it commend itself to all, nor was it found convenient, as the *Aitareya Brâhmana* declared and protested that, "No *Ritu* (Season) lives in the house of another".

(नर्तुर्नर्तौर्नृदेवसतीत्याहुः..... । ऐ० ब्रा० ५.१). Dr. Haug's Ed. p 118.

of long days and nights already referred to), had naturally caused astonishment to our hoary Vedic Ancestors, when they *colonised* the Arctic Regions and *sojourned* in those *colonies*. For, they had, one after another, witnessed *thirty Dawns* continuously, nay in uninterrupted succession and without a break, as the following quotations and excerpts from the Taittiriya Samhitâ will show:—

- १ इयमेव सा या प्रथमा व्यौच्छत्... ।
त्रय एनां महिमानः सचन्ते ॥
- २ छन्दस्वती उषसा पेपिशाने... ।
विचरतः...केतुं कृण्वाने अजरे... ॥
- ३ ऋतस्य पंथानमनु तिस्र आगुः... ।
प्रजामेकारक्षत्यूर्जमेकाव्रतमेकारक्षतिदेवयूनाम् ॥
- ४ चतुष्टोमो अभवद्यातुरीया... ॥
- ६ त्रिंशत्स्वसार उपयन्ति निष्कृतः समानं केतुं
प्रतिमुंचमानाः ॥ २ ॥
(तै० सं० कां० ४, प्र० ३, अ० ११).

1 “This, verily, is *She* (the *First Dawn* of the series) that dawned *foremost*. The three great ones follow her”.

2 “The two Dawns, (viz. the *Second Dawn* and the *First* thus becoming two in number), possessed of songs, have been moving about, unwasting and decorated, with their banners unfurled.”

3 (Then comes the *Third Dawn* on the horizon, and joins the first two). "The *Three Maidens* (thus) have come along the path of *Rita* (the Cosmic Order). One (of these) protects progeny, the other energy, and the third the ordinance of the pious."

4 "That which is the *Fourth* has become the four-fold Stoma". . . .

* * * * *

6 "The *Thirty Sisters* (thus appearing one by one) go to the destined place, bearing the same banner". . . .

This novelty, therefore, and the striking features of the new order of things in the Arctic Region, which our ancestors witnessed after leaving their Cradle Land of the Seven Rivers, prove the unusual phenomena that had come under their observation in these regions, and connote the strangeness of the surroundings that they had come across, while sojourning in their Arctic colonies.

We shall now turn our attention to another testimony which goes to prove *the original calendar of Six Seasons* that belonged to our *Cradle Land* of Âryâvarta, and *the subsequent one of Five* only, that was made applicable to our *Arctic Colonies*. I have already observed (p. 432) that, the *Six Seasons* having been the *God-created* ones (षड्विंशमा ऋषयो देवजा इति । ऋ० वे०

१-१६४.१५), they were natural and *original*; and in support of this, we find even the Aitareya Brâhmana declaring that, the Prajâpati (or the Creator) is the year, which consists of *twelve months*; thus securing the year as divided into *Six Seasons* (द्वादश वै मासाः संवत्सरः संवत्सरः प्रजापतिः । ऐ० ब्रा० १.१३; भवन्ति षड्वा ऋतवः... । ऋतुश्च एव तत्संवत्सरमाप्नुवन्ति..... । ऐ० ब्रा० ४-१६). When, however, our Vedic Ancestors colonised the Arctic Regions, they found that the Calendar of *Six Seasons* or of twelve months' Sun-shine, that obtained in Âryâvarta, would not do in the Arctic Colonies. The Vedic Sacrificers, therefore, contrived, *for the Arctic exigency*, to reduce the *Six Seasons* of twelve months' Sun-shine to Five of ten months' Sun-shine, by amalgamating the two, viz. the *Hemanta* (हेमन्त) and the *Shishira* (शिशिर) seasons into one¹.

But, as this was a *novel change* and a new device altogether, it did not commend itself equally to all. Naturally, therefore, there was a split and diverse opinions prevailed *even then*. For, while on the one hand, after our Ancestors left our *Cradle Land* of Âryâvarta and colonised the Arctic, where due attention had to be paid to the Arctic necessity, some were for combining the *Hemanta* and the *Shishira* seasons into one, as for instance the *Aitareya Brâhmana*¹ and the

1 द्वादशमासाः पञ्चर्तवो हेमन्तशिशिरयोः समासेन तावान्संवत्सरः ।
(I. 1).

*Taittirîya Samhita*¹; on the other hand, the *Shata-patha Brâhmana*², was for making the *Varshâ* and the *Sharad* Seasons into one. Thus, it will be perceived that the *Aitareya Brâhmana*¹ and the *Taittirîya*¹ *Samhitâ* disagreed with the *Shata-Patha-Brâhmana*,² in respect of combining the particular two seasons for reducing the aforesaid (ante pp 429, 430) Six Seasons to Five². None of the authorities, however, offers any valid reason for the proposed combination, or for selecting the particular groups of the seasons. Nor has any cause been assigned for disagreement.

By the bye, the main point at issue is not "what groups of seasons were combined to reduce the *Six* seasons to *Five*," nor "whether there obtained a Calendar of *Six Seasons* or of *Five*"; but, "which of the two calendars was the *original* and the *oldest*," as that would decide our *Cradle Land*. Since, there appears no doubt whatever as to the Six-Season-Calendar³ having prevailed side by side with the one of *Five Seasons*, for the purposes of our traditional sacrifices, and for the performance of the time-honoured ceremonial and the prescribed rites, in *Âryâvarta* and *her Arctic Colonies*. For, we

1 हेमन्तशिशिरावृत्तूनां ग्रीष्मानि तौ माग्रीतौ ग्रीष्मीताम् ॥

(तै० सं० १.६.२.३).

2 पञ्चर्तवः संवत्सरः.....(श० प० ब्रा० १३.६.१.७).

वर्षाशरदावृत्तू... (श० प० ब्रा० १३.६.१.१०).

3 द्वादश वै मासाः संवत्सरस्य...(श० प० १२-१-१०-२).

पङ्क वा ऋतवः संवत्सरस्य संवत्सरो यज्ञः प्रजापतिः...(श० २-२.२.३).

find that even during the hoary period of the Rig-Veda, there was in full swing the *Six-Season-Calendar* as also *the one of Five Seasons*, in different places, viz. the former in *Âryâvarta* or *the Cradle Land of the Seven Rivers*, and the latter in our *pre-Glacial-Arctic colonies*. In the circumstances, two views were naturally held, and even maintained with propriety. We shall, therefore, see what these views were, and venture to place before the Reader the important Vedic passages, as these are not only very interesting, but extremely instructive, for the simple reason that they will serve as *a clue to the original Calendar of Six Seasons*, and therefore *to the Cradle Land of Âryâvarta*.

Adverting to the Rig-Veda, I shall first quote the requisite verse there-from, and then literally translate it, giving parenthetically such explanation as is necessary.

पंचपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे
पुरीषिणम् ।

अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षष्ठर
आहुरर्पितम् ॥

(R. V. I. 164.12).

“ They say (आहुः ; *i. e.* some are of opinion), that the Father (पितरं) that has twelve forms (द्वादशाकृतिं ; viz. the Sun, or the Year-God, or the Wheel of twelve months or *Six-Seasons*) is (also) Five footed or of

Five-Seasons (पंचपादं), and full of watery vapours (पुरीषिणं), when in the farther half (परे अर्धे) of the heaven (दिवः). Others again (अथेमे अन्ये) maintain (आहुः), (that) He is far-seeing (विचक्षणं); because, he sees even beyond *ten months*, (and has therefore *the full view* of all *the twelve months of the year*), and is placed on *the Six-Seasons* or the six-spoked (षडरे) and the seven¹ (coloured-Ray) wheel (सप्तचक्रे), in the nearer half (उपरे) of the heaven.

The Reader will have thus perceived, that the verse quoted above unmistakably makes mention of the *six-season*—or *the twelve-month-Calendar* obtaining in *one portion* of the globe (उपरे.....षडर आहुरर्पितम्।), as also of the *Five-Season*—or the *ten-month-Calendar* obtaining in the other (दिवः परे...अर्धे...पंचपादं.....). Here, therefore, a question of great moment suggests itself, "*Which of the two Calendars was the God-created, natural, original, or the older, and which was the Man-created, artificial, subsequent, or the recent*"? In the circumstances, it seems necessary to see whether any evidence can

1 This evidently seems to have reference to *the seven prismatic colours*, into which a ray of light is decomposed, in passing through a prism. These are *red, yellow, blue, orange, green, indigo, and violet*. Obviously, this bespeaks a deep peep into the domain of *Science*, even during the Rig-Vedic and P e-Rig-Vedic times of great antiquity. (*Vide R.V.I. 146.1.*)

The Atharva Veda also speaks of the seven bright rays of the Sun :...सप्त सूर्यस्य रश्मयः। VII. 107.1.

be found in respect of the matter, that will yield the required result.

I have already pointed out before (*ante pp* 432,433), that the expression “षष्ठिद्यमा ऋषयो देवजा इति” (R. V. I. 164. 15) is pregnant with meaning. For, it gives us to understand that, *the Six Sedons* (षष्ठिद्यमाः) only were “the God-created ones” (देवजा इति), or sprung from God. This, therefore, means that they were *original* or *natural*, and not *artificially devised* or *framed*, to serve the exigency of the time, as for instance, the compounding of the two seasons *Hemanta* (हेमन्त) and *Shishira* (शिशिर) together, to make one joint season of four months, as stated in the *Aitareya Brâhmana* and the *Taittirîya Samhitâ*, or of *Varsha* (वर्षा) and *Sharad* (शरद्) as indicated in the *Shata-Patha-Brâhmana* (*vide ante pp* 446,447).

Turning to the other Vedic testimony, we find that when the question was raised, in due consideration of all the *pros* and *cons*, as to the real number of seasons, or of *the original* months (of sun-shine), and the matter was discussed after the query—“*How many suns are there*”—(क्तम आदित्या इति), it had evoked a reply to the effect that “*the months are twelve*,” and that “these represent *the twelve suns of the year*” (द्वादशमासाः संवत्सरस्यैत आदित्याः । ३० प० ब्रा० ११. ६. ३. ८). For, they had sprung from the *twelve* drops generated by *Prajâpati* and placed

in different regions (स द्वादशद्रप्सान् गर्भ्यभवत् । ते द्वादशादित्या असृज्यन्त तान्दिक्षूपादधात् । श० प० ब्रा० ६. २. १. ८). From this, therefore, it becomes at once obvious, that *the original number of months created by Prajapati was twelve*, that these evidently formed *six seasons* of two months each, and that the original number of months was certainly *not ten*, or made up of *five seasons*, but twelve. For, the text of the Shata-Patha-Brâhmana unequivocally says that, "He (Prajapati) had become pregnant with *twelve* drops ; and these had given birth to *the twelve Adityas* (or the suns), which were placed in the quarters (of the space)" *vide* also supra p 447. Foot-Note 3.

Thus, the fact of the Creator or Prajapati having first created *twelve* months, proves that the *Six-Season-year* or *the twelve-month-Calendar* was *the original* and *the older*, and that the one of *five seasons* or of *ten months* was *the later* and *the recent*, having been *subsequently* adopted for the Arctic exigency and the convenience of our Arctic Colonists.

For further corroboration, however, we shall proceed to another proof, and endeavour to cite evidence from the *Sattras*, which might be described as "the annual Sacrificial Sessions." Of these, the most important are the (1) आदित्यानामयनम्, (2) अंगिरसामयनम्, (3) गवामयनम्, &c. These are of very ancient date, and do not seem

to differ materially from each other, having been but modifications or varieties of a common model or type. Now, the holding of the Sacrificial Session, called the "*Cows' Walk*" or गवामयनम्, also includes the *Sattra* known as the "*Walk of the Adityas*" or आदित्यानामयनम् ।. Because, the *cows* are the Adityas or the Gods of the months, as the Aitareya Brâhmana says : गावोवाआदित्या आदित्यानामेव तदयनेनयन्ति (४-१७). We shall, therefore, give here the requisite details, with extracts from the Aitareya Brâhmana, in view of enabling the Reader to see which was *the original* and *the older Calendar*, whether the one of *six seasons* and twelve months, or that of *five seasons* and ten months.

गावो वै सत्रमासत । शफाँ ऋंगाणि सिवासत्यस्ता-
सां दशमे मासि शफाः शुमाण्यजायन्त । ता अब्रुवन् यस्मै
कामायादीक्षामह्यापाम तमुत्तिष्ठामेति ता या उदतिष्ठंस्ता
एताः शृगिण्यो ऽथ याः समापयिष्यामः संवत्सरमित्य-
सत तासामश्रद्धया शृंगाणि प्रावर्तन्तत ता एतास्तूपरा
ऊर्जं त्वसुन्वंस्तस्मादु ताः सर्वानृतून्प्राणोत्तरमुत्तिष्ठं-
त्यूर्जं ह्यसुन्वंत्सर्वस्य वै गावः प्रेमाणं सर्वस्य चारुतां
गताः (ऐ० ब्रा० ४.१७).

I give hereinbelow the translation of the same, as rendered into English by Dr. Haug:—
“The Cows being desirous of obtaining hoofs and horns, held (once) a sacrificial session. In the tenth month (of their sacrifice) they obtained hoofs and horns. They said, ‘we have

obtained fulfilment of that wish for which we underwent the initiation into the sacrificial rites. Let us rise (the sacrifice being finished).’ When they arose they had horns. They, however, thought, ‘let us finish the year,’ and recommenced the session. On account of their distrust, their horns went off, and they consequently became hornless (*tâparâ*). They (continuing their sacrificial session) produced vigour (*ârja*). Thence after (having been sacrificing for twelve months and) having secured all the seasons, they rose (again) at the end. For, they had produced the vigour (to reproduce horns, hoofs &c., when decaying). Thus, the cows made themselves beloved by all (the whole world), and are beautified (decorated), by all”. (*Vide Ait. Br. Translated by Dr. Haug. p 287. Vol. II. Edition 1863.*)

The above text as also the translation speak for themselves, and show withal, that at one time, in the by-gone age, the calendar of *Six Seasons* or *twelve months* had obtained side by side with the one of *Five Seasons* or *ten months*. And the only question that now remains for solution is, “*Which* of the aforesaid two calendars *was the older*”? The expression in the text emanating from the Cows, to the effect (समापयिष्यामः संवत्सरम् “*Let us finish the year*”), is certainly pregnant with deep meaning. Nay, the additional fact that the Cows *had actually sat*

(इत्यासत्), *subsequent to their avowed intention*, and even recommenced the session, not only *presupposes the knowledge of, and acquaintance with, the full year of twelve months*, but shows, moreover, that they were, for a considerable period *accustomed to this twelve-month year only*, before they had come in contact with the Arctic Region that enjoyed but *Five Seasons or ten months' Sun-shine of the year*.

For, it is obvious, that the Cows, that had sat and recommenced the session without rising, had done so on the *distinct understanding*, and from their own *personal and previous experience*, that the period of *ten months* (दशमे मासि), during which the desire of some Cows (that had probably never seen before, *the older order of things*, as they were not in the Land enjoying *Six Seasons*), was fulfilled and hoofs and horns were obtained even within ten months (दशमे मासि शफाः शृंगाण्यजायन्तः।), was too short for, and not at all sufficient to make up, *the usual or the real and full year (of twelve months)*. This reminiscence, therefore, of *twelve months* or of *Six Seasons*, appears evidently to be *the most ancient relic* of the hoary Calendar of the Tertiary Period, that had *already obtained* in the Land of the Seven Rivers, *even before* our Rig-Vedic Fore-fathers had colonised the Arctic Regions ; where, however, after colonial settle-

ments were made and established on a firm footing, our *ritual exigency there*, had compelled our Vedic Ancestors to effect requisite changes in the *older Calendar of Six Seasons* or *twelve months*, and *adapt it* to one of *Five Seasons* or *ten months*, in conformity with the requirements of, and the state of things in, our Arctic colonies.

Now, the aforesaid sacrificial session, known as the *Gavām-ayanam* (गवामयनम्) or the *Cows' Walk*, and mentioned in the Aitareya Brâhmaṇa, is, however, not a solitary example, or the only instance of its kind. For, going back even to the Taittirîya Samhitâ, which has been supposed to be the oldest and the most authoritative work on sacrificial ceremonies, we find the Samhitâ describing in like manner "the Cows' walk", though with some variations, which we shall presently notice, and stating further, that the *Gavām-ayanam* can be completed in either *ten* or *twelve months*, as the sacrificer desires. For facility of reference, I give here-in-below the text with its English translation, as the same will be useful for requisite comparison.

गावो वा एतत्सत्रमासताश्रृंगाः सतीः श्रृंगाणि नो जायन्ता इति कामेन । तासां दशमासा निषण्णा आसन्नथ श्रृंगाण्यजायन्त ता उदतिष्ठन्नरात्स्मेत्यथ यासां नाजायन्त ताः संवत्सरमाप्तवोदतिष्ठन्नरात्स्मेति । यासां चाजायन्त यासां च न ता उभयीरुदतिष्ठन्नरात्स्मेति । (तै० सं० ७. ५. १. १, २).

“ The cows held this sacrificial session, desiring that ‘ being hornless let horns grow unto us.’ Their session lasted (for) ten months. Then, when the horns grew (up), they rose saying, ‘ We have gained.’ But, those whose (horns) were not grown, they rose after completing the year, saying, ‘ We have gained.’ Those that had their horns grown, and those that had not, both rose saying, ‘ We have gained ’

Later on, we find the Taittirîya Samhitâ once more taking up the same question, and intimating withal, that the object in performing the sacrificial session is gained, whether the cows rose (from the sacrifice) in the *tenth month* or in *the twelfth*. As the original is important, I sub-join the text along with its English translation, for easy reference.

गावो वा एतत्सत्रमासताशृङ्गाः सतीः शृङ्गाणि सि-
पासंतीस्तासां दशमासा निषण्णा आसन्नथशृङ्गाण्यजा-
यंत ता अब्रुवन्नरात्स्मोत्तिष्ठामाव तं काममरुत्स्महि येन
कामेन न्यवदामेति तासामुत्वा अब्रुवन्नर्धा वा यावती-
र्चाऽऽसामहा एवेमौ द्वादशौ मासौ संवत्सरं संपाद्योत्ति-
ष्ठामेति तासां द्वादशेमासि शृङ्गाणि प्रावर्तन्तश्चद्धया
वाऽश्रद्धया वा ता इमा यास्तूपरा उभय्यो वाव ता आ-
र्ध्ववन् याश्च शृङ्गाण्यसुन्वन् याश्चोर्जमवारुंधतध्नोति द-
शसु मासूत्तिष्ठन्नुध्नोति द्वादशसुय एवं वेद पदेन खलु
वा एते यंति विंदति खलु वै पदेन यन्तद्वा एतद्वद्भूमयं
तस्मादेतद्गोसनि । (तै० सं० ७.५.२.१, २).

"The cows held this sacrificial session, being hornless (and) desiring to obtain horns. Their session lasted (for) ten months; then when the horns grew (up) they said, 'we have gained, let us rise, we have obtained the desire for which we sat (commenced the session).' Half, or as many of them as said, 'we shall certainly sit for the two twelfth (two last) months and rise after completing the year, (some) of them had horns in the twelfth month by trust, (while) by distrust those that (are seen) hornless (remained so). Both, that is, those who got horns, and those who obtained vigour (*urjam*), thus attained their object. One, who knows this, prospers whether rising (from the sacrifice) in the tenth month or in the twelfth. They, indeed, go by the path (*padena*); he going by the path indeed attains (the end). This is that successful *ayanam* (session). Therefore, it is *go-sani* (beneficial to the cows)."

Thus, it will obviously be perceived, that the *complete year* was *ever* supposed to consist of *twelve months*,* while the one of *ten months* was

* (a) समापयिष्यामः संवत्सरम्.....। (ऐ० ब्रा० ४. १७)

(b) यासां दशमे मासि नाजायन्त ताः संवत्सरमाप्त्वा द्वादिष्ठं च रास्मेति
(तै० सं० ७. ५. १. १, २).

(c) आसामह्य एवेमौ द्वादशौ मासौ संवत्सरं संपाद्योत्तिष्ठामेति ।
(तै० सं० ७. ५. २. १, २).

It may also be noticed here, that the word *samvatsaram* (संवत्सरम्) seems to have been used only for the *twelve-month*

always considered to be *incomplete* and even *defective*. And the tradition of *twelve months only* completing the year, and *not ten*, is also found in the Tândya Brâhmana, as it has stated that (though some of) the cows had horns in the *tenth month*, many others declared, *after ten months were over*, that they 'would sit for the

year ; and the Aitareya Brâhmana emphatically says, and reiterates, that "*the year consists of twelve months* (द्वादशमासाः संवत्सरः...ऐ० १. १ ; १. १३ ; २. ८१ ; ६. १९), or "*twenty four fortnights*" (चतुर्विंशतिर्वा अर्धमासाः अर्धमासश्च एव तत्संवत्सरमाश्रुवन्ति... ऐ० ब्रा० ४. १६), or "*six seasons*" (षड्वा ऋतवःद्वादशै मासाः ऐ० ब्रा० २. ४१ ; ४. १६), and that *the year of twelve months is the Prajapati*" (द्वादशै मासाः संवत्सरः संवत्सरः प्रजापतिः । ऐ० ब्रा० १. १३); obviously intimating thereby, that the *twelve-month year* is that of Prajapati, or in other words *God-created and natural*, while the one of *ten months* was but *Man-created*, and therefore *artificial*, or purposely made to serve the exigency of the occasion. Now, as to *cows* (गावः); I have already stated (ante pp 107,109) what the word means. I, therefore, take this opportunity to quote Professor Max-Müller for the sake of giving his views. For, says he, "There were thus three kinds of cows, the real cows, the cows in the dark cloud (rain-milk), and the cows stepping forth from the dark stable of the night (the rays of the morning). These three are not always easy to distinguish in the Veda; nay, while we naturally try to distinguish between them, the Poets themselves seem to delight in mixing them up. In the Passage quoted above (I. 32. 11), we saw how the captive waters were compared to cows that had been stolen by Pani (*niruddhah ūpah Panindiva gāvah*), but what is once compared in the Veda is soon identified. As to the Dawn, she is not only compared to a cow, she is called the cow straight out. Thus, when we read, R. V. I. 92. 1, 'These dawns have made a light, on the eastern half of the sky, they brighten their splendour, the bright cows approach, the mothers', the

remaining two months (which would be necessary) to make up *the complete year of twelve months* : गवो वा एतत्सत्रमासत । तासां दशसुमास्तु
 शृंगाण्यजायन्त.....(४.१.१.)...तासान्त्वेवानुवन्नासा-
 महा एवेमौद्वादशौ मासौ सः संवत्सरमापयामेति । (तां
 ब्रा० ४. १. २).

Thus, with the foregoing facts before the Reader, he will have easily perceived that the authors of the Samhitâ and the Brâhmanas were certainly aware, even when those works were composed, that at one time, the *six season-Calendar* or *the twelve-month-year* was prevalent, side by side with the one of *five seasons* or *ten months*; and yet, the Aitareya Brâhmana had stuck to its declaration, that the *genuine, primitive, and complete year* consisted of *six seasons* or *twelve months*, and that the one of *five seasons* or *ten*

cows, *gāvah*, can only be the dawns themselves, the plural of dawn being constantly in the Veda used where we should use the singular." (*Contributions to the Science of Mythology*. Vol. II. p 761).

The same appears elsewhere in the Rig-Veda, e. g. I. 62, 3; I. 93. 4; II. 19. 3; 24. 3; II. 28. 2; II. 34.1; IV. 52. 2; V. 14. 4; &c.

Speaking of the mythologies of other nations, Prof. Max Müller continues, "But what is important and settles the point is the fact that these cows or oxen of the dawn, or of the rising sun, occur in other mythologies also, and are there clearly meant for days. They are numbered as 12×30 , that is, the thirty days of the twelve lunar months.".....(*Contributions to the science of Mythology*. Vol. II. p 761).

months was but *adopted, incomplete, and defective*, as the group of *six seasons* could not be reduced to that of five, nor any two seasons amalgamated. Since, they say, "No Ritu (season) lives in the house of another Ritu," (i. e. no two seasons could be amalgamated into one). नर्तुर्ऋतोर्गृहेवसतीत्याहुः। ऐ० ब्रा० ५. ९ (*vide ante pp 446 @ 451, 454, 458*).

Now, this pronouncement in the Aitareya Brâhmana to the effect, that the year was made up of *six seasons* or *twelve months*, appears to have been made, not because its author was either whimsical or *arbitrary*, nor was it for the sake of his *fancy*, nor, for the matter of that, was it to gratify the *whims* of others; but, because he was solely *guided by the most honoured usages and the most ancient traditions*, that had crept not only in the Shata-Patha Brâhmana, but in the very body of the Rig-veda, which has been declared by even eminent Occidental scholars to be the oldest document in the world. (*vide ante pp. 331, 372, 419*). Besides, while on the one hand the Shata-Patha Brâhmana spoke of the *twelve suns* of the twelve months as having been created by *Prajâpati*, and as such signified the *twelve-month-year* as *the oldest in use* ; on the other hand, even the Rig-veda described the *six seasons* as *God-created* (देवजाः), and as such indicated that the *six season-year*

or *the twelve-month-year* was *the original* and the *most ancient*. This, therefore, indirectly suggests that *the ten-month* calendar was *subsequent* and *the later*, having been adopted for the Arctic exigency, after our Tertiary colonists had left their *cradle land of the Seven Rivers* and colonised the vast Arctic Regions. (p 45).

Thus, the Reader will have at once perceived that, all the available evidence thought to be the most important and as such considered worth examining, has been duly cited, referred to, and scrutinized, whether, among other things shown before (pp. 440, 441), it be with regard to the God-created-Land of Âryāvarta (योर्नि देवकृतं । R. V. III 33. 4; देवनिर्मितं देशं । Code of Manu ii. 17; supra pp. 22, 77, 78 @ 92), or to the place of the *Origin* of the Aryan Gods (ante Chapter xii); whether it be with regard to *the direction of our march* and *the line of our Observation from the East* (of the Sarasvatî) *to the West*, or to *the spread of our colonies and civilization from Aryāvarta to the climes beyond the Land of the Seven Rivers* (supra pp. 68, 69, 70, 71, 185, 190 @ 196); whether it be with regard to *the Land of equal days and nights*, or to *regions that primarily enjoyed six Seasons* that were *original* and *natural*, having been created by God (षड्विंशमा ऋषयो देवजा इति । R.V.I. 164. 15) ; whether it be with regard to

the surprisingly long day and the tediously dreadful long night whose end could not be seen (pp. 381 @ 391), or to the ever memorable Northern Mountain that was the last place of refuge to Manu, the Leader of our Arctic Colonies, during the floods, at the advent of the Great Ice Age (ante pp. 28 @ 33). And all this exhibits but several Mile-stones, and affords, I humbly believe, sure and certain Guiding Clues to the Aryan Cradle in the Land of the Seven Rivers.

Chapter XVI.

Consideration of the Antiquity OF Thoughts, which find their expression in the Rig-Veda.

In the present Chapter, I propose to devote a few pages to the consideration of the antiquity of thoughts which *seem manifest*, and *find their expression* in the hymns of the Rig-Veda, with a view that it will, in all likelihood, enable us to determine, with positive approach to certainty, the probable *period* during which our *Primitive Ancestors* had, in all likelihood, *lived and laboured, observed and worked*, nay, *had spontaneously given expression to a variety of original thoughts and sundry genuine feelings, when they could no more help expressing, in distinct words*, what they had *actually seen and thought*, or were able to know and to discern.

For instance, in some passages of the Rig-Veda, we find our hoary Ancestors *giving vent to feelings of wonder and astonishment*, nay even of *amazement and surprise* (महद्देवानामसुरत्वमेकं । III. 55), at the sight of the phenomena which, it seems, they had never seen *before*, while they were yet in their *Cradle Land of Āryāvarta* or of the *Renowned Seven Rivers*. (*Vide ante pp.*

442-444). We also see them describing and *enjoying the long Dawns and the long days*, as also *exhibiting their fear* of the tediously *lengthened dreadful nights*, that *continuously lasted for weeks, nay, for months, without a break*. (*Vide ante pp. 383, 384, 385, 386*).

The sight of such phenomena, therefore, as also their precise descriptions, *founded* as they *were on the observation of facts by our Primitive Ancestors*, will certainly convince any one, that these, in plain words, and beyond any manner of doubt, constitute but the sure *characteristics* of the Arctic Regions, whether *Polar* or *Circum-Polar* (*vide ante pp. 387 @ 391*),—characteristics as could not have been found then, nor can they be seen now, *any where else* at all, on the surface of the globe, especially as the Poles of the Earth are the same to-day as they were millions of years before. In the circumstances, the observations made by our Rig-Vedic ancestors become *unerring Guides*, while scrutinizing the Rig-Vedic hymns or the most important evidence derived therefrom, and ascertaining the probable period of the aforesaid observations.

Thus, the inference is obvious; and *a posteriori*, we are, as a matter of fact, *irresistibly* driven to accept the very *legitimate conclusion*, that there was a time, when our Rig-Vedic Forefathers and their ancient Sires *had* actually *sojourned in the Arctic Regions*. Naturally en-

ough, therefore, they had then constant opportunities of seeing *face to face* the Arctic phenomena, which, they, as *very shrewd, acute, and accurate observers*, *had most assiduously studied and even noted with marvellous precision*, as will be seen from the description given in Chapter XIV of this work (ante pp. 381 @ 391, 444, 445).

I may, here, by the bye, observe that, while on the one hand, many passages in the Rig-Veda describe the Arctic features, as if our Rig-Vedic Poets and their ancestors had *personally witnessed them*, or that these were *actually passing before their eyes*, (as for instance, in the R. V. (a) I. 113-10 ; (b) X. 138-3 ; (c) X. 127-6 ; ante pp. 383-385); on the other hand, there also appear several verses in that very ancient document, which leave no doubt whatever, in respect of the fact, that to many a succeeding progeny of even the Vedic antiquity, our Arctic colonies, as also the Polar or Circum-Polar phenomena, and other innumerable important events, had become things of the past, and consequently known only by *traditions*, which therefore had to be *faithfully preserved as a sacred trust*, and were, as such, *scrupulously handed down from father to son, nay, from generation to generation*, without fail.

Now, as an instance of the kind, where events of the by-gone age were not actually seen

by our ancestors, but were *traditionally preserved*, having come down from father to son and from generation to generation, I may, with advantage, quote here a passage from the Rig-Veda, as it distinctly states that, "the Goddess Ushas *had dawned continuously* (or perpetually = शश्वत्), *in former times* (पुरा).

शश्वत्पुरोषा व्युवास देवी । (ऋ० वे० १-११३-१३).

Besides, in the Taittiriya Samhitâ again, we find it *explaining* the very important fact, that was then *received by traditions* which were scrupulously preserved and handed down, as seems from the following :—"Chitrâvasu is (that is to say, means) the night. In olden times (पुरा), the Brâhmans (or priests) were afraid that it (the night) would not dawn."

रात्रिर्वै चित्रावसुरव्युष्ट्यै वा एतस्यै पुरा ब्राह्मणा
अमैषुः । (तै० सं० १.५.७.५).

The evidence, therefore, of our *ancient Sires* having *sojourned in*, and *colonized*, or at any rate *lived in*, the Arctic Regions, will afford not only a *direct clue* to the probable *period* of our stay in the Arctic, nay to the Era of our *emigrations* from Âryāvarta to the North and the West, but will also enable us to speculate, with a great deal of certainty, on the *antiquity* of our *primitive thoughts* that find their expression in the oldest document—the Rig-Veda, as these

have made manifest the delight and wonder of our Primitive Ancestors at the sight of long Dawns, their astonishment at the phenomena of long Days, and their extreme fear of the supposed endless darkness, or at any rate, the tediously lengthened Nights, which are but the sure indications of the Arctic regions. We shall, accordingly, avail ourselves of the opportunity thus offered to us, to place before the Reader the requisite details in respect of the matter, to enable him to form an opinion concerning the Era of the aforesaid observation of the Arctic phenomena.

- Here, however, the Reader will doubtless question the veracity of my statement, in respect of the colonies of our ancient ancestors in the Arctic Regions, and their sojourn therein. For, as a matter of fact, we at present see these regions covered with thick sheets of Ice, and it is but natural to suppose that they were so, even before ; nay, as such, unfit not only for *human habitation*, but also for the sustenance of life, and the growth of any kind of *flora* or *fauna* whatever. We shall, therefore, endeavour to clear the ground, and see if Geology will come to our aid, and give us the required help to get over the difficulty, by at once cutting the knot.

We have already shown from geological evidence, as the Reader perhaps well remembers, that life in the Arctic regions was very old, nay,

as old as *the Silurian Epoch*. (vide Dana's Manual of Geology. p 206, Ed. 1863; Lapworth's Text Book of Geology. Ed. 1899. p 228 ; ante pp 13, 14, 15). Moreover, geologists have also proved the fact that the Arctic tracts had not only *mild temperature* but had also enjoyed *very genial climate*, during the early geological eras. As such, therefore, the flora and fauna had not only existed in the Arctic, during these periods, but had "*flourished in tropical profusion.*" (Vide Dana's Manual of Geology. pp 224, 225 ; ante p 9).

All this, therefore, means and obviously establishes the fact that, the Arctic regions, during the early geological periods, were not only of an *hospitable character*, but were even *fit for the habitation of man and beast*, as also of other *fauna* not to say of *flora* as well. Thus, the first question having been solved, the next question, would naturally be, that if the Arctic regions were habitable before, which were those times, and what had brought about the change ? The query, evidently, is certainly relevant. We shall accordingly, proceed at once to answer the same, as briefly as possible.

All Geologists appear to be unanimous in holding, that the Arctic Circle was habitable on account of its temperate and genial climate, during the (1) Palæozoic, (2) Mesozoic, and (3)

Cainozoic or Tertiary Epochs. Now, Man appeared in the Tertiary Era (ante pp 17 @ 31, 156, 157 Foot-Notes), and the then genial Arctic was capable of sustaining *human life*, not to say other *fauna* and even *flora*, till the close of the Tertiary Era, when, the Great Ice Age having made its appearance all of a sudden, the northern parts of our Planet became covered with thick sheets of Ice and Snow, and *the old order of things was changed all at once*. In fact, it altogether disappeared, as the northern lands were buried beneath the Continental Ice-cap, and the *glacial conditions* had thereby actually prevailed.

By the bye, I may here parenthetically state that the causes of the Glacial Age or the Pleistocene Period have not yet been ascertained, and many theories, therefore, seem to have been promulgated. For, some suppose that, *Geographical Causes* such as (a) *depression* and (b) *elevation of lands*, as also (c) *change in the position of the poles of the Earth*, had brought about the Ice Age; maintaining at the same time that while (a) and (b) had caused a somewhat *different distribution of the land and the sea areas*, (c) had effected quite an *abnormal distribution of the currents of the ocean*. On the other hand, however, Savants like Dr. Croll have expressed their opinion to the effect that, *astronomical causes* such as *the elongation of the Earth's axis*, &c,—which, by the bye, are the very foundation of Dr. Croll's theory,—were at the root of the Glacial conditions and *the advent of the Pleistocene Era*.

Be that as it may, the most important and extremely *instructive fact* with which we are

here *mainly* concerned, remains *undisputed* altogether. It is obviously this : that the Arctic Regions were *habitable* not only in the Palæozoic and Mesozoic Epochs, but also *during the Tertiary Era* or the *period of the Advent of Man*—the Crowning piece of creation. As such, therefore, it seems that our ancestors of the *Rig-Vedic* and *pre-Rig-Vedic* times had lived *there for a considerable time, during the period*; that then, having been *surprised* to see the *new* and in fact *unwonted* phenomena of *continuously charming Dawns* of the place, as also *long Days*, and tediously *lengthened dreadful Nights*, they had *naturally* given vent to *innumerable original expressions, genuine feelings, and spontaneous thoughts*, which, therefore, *find due place in the Rig-Veda* itself (*vide ante pp 441 @ 445*); that the Tertiary Era having been followed by the Great Ice Age or the Pleistocene Epoch, the Arctic Regions, owing to the severity of the climate, had subsequently *become unfit for human habitation, nay unsuitable even for the sustenance of life* (*ante pp 28, 398, 399, 405*); and that, last but not least, these once delightful regions having been converted into thick sheets of Ice and Snow in no time, *our hoary Ancestors* were *compelled to abandon them all at once, and return home to Âryāvarta*, by way of the *Northern Mountain* (उत्तरंगिरिम्), to save themselves from the impending danger. (*vide ante pp. 28, 224*).

Thus, the conclusion becomes legitimate and irresistible, that our *Primitive Ancestors* had *seen the Great Ice Age*; that, as such, they *were of the Tertiary Epoch*; and that *a fortiori* the

thoughts which, while in the Arctic, they had given vent to, and which find their expression in the Rig-Veda (ante pp 381 @ 386), are also *as old as the Tertiary period*, whatever the number of *decades of millenniums* that might be supposed to have elapsed between that Epoch, or the Advent of the great Ice Age and the commencement of the Quaternary Era¹.

Now, even according to the most moderate American view, which fixes from 8,000 to 10,000 years as the time that has elapsed since the close of the Great Ice Age, or say the commencement of the Quaternary Era, it will have to be admitted at once, that our *Primitive Ancestors* that *preceded* and *had seen* the Great Ice Age, nay, that were *living even in the Tertiary Era*, as shown before (ante pp 469, 470), were certainly *far more ancient than* 10,000 years. Especially for the reason, that even in the *Tertiary Era* which preceded the Great Ice Age, and to which their *primitive thoughts* relate, their workings of the mind and mode of life, their attainments and culture, their various pro-

1 *Vide* ante pp. 402, 403, Foot-note 1, where I have given the views of eminent Geologists in respect of this matter. And I may here further observe that, Dakewell¹ arrived at the conclusion in 1829 that about 10 000 years had elapsed since the end of the last Glacial Epoch; while Gilbert, Upham, and other Geologists of the United States Geological Survey, appear to be inclined to adopt this view, obviously leaving out of consideration the period during which the Glacial Era lasted. See the Student's Lyell. Edited by Judd. 1896. p 592.

fessions¹ and knowledge of the several branches of Sciences,² as also their highest philosophy,³ all

1 The advanced state of civilization of the Rig-Vedic period can very well be judged from the fact that *diverse professions, manifold occupations, and numerous employments of different kinds*, such as that of physicians, artisans, smiths, carpenters, &c, nay, of sacrificers and poets, were in full swing during the Rig-Vedic period; and the following Rik-hymn will amply prove the same:—नानानं वा उ नो धियो वि व्रतान जनानां । तक्षा रिष्टं रुतं भिषग्ब्रह्मा सुन्वंतमिच्छति.....॥ १ ॥..... कार्मारो अश्मभिर्दुभिर्हिरण्यवंतमिच्छति. ॥ २ ॥ कारुरहं ततो भिषगुषह-प्रक्षिणी नना । नानाधियो वसूयवोऽसु गा इव तस्थिम..... ॥ ३ ॥ (ऋ० वे० १ ११२). a

(a) "We all have various thoughts and plans, and diverse are the occupations of men. The Brâhmaṇa seeks the sacrificers, carpenter wood, the physician the sick." (2) "The artisans (with seasoned materials) seek the rich." (3) "I am a Poet. My father is a physician. My mother is engaged in house-hold affairs, such as grinding corn", &c. &c.

2 In like manner, Fine Arts, such as *singing*, nay, knowledge of the *seven notes*, &c (R V. I. 164.3; X. 71.3), of curing diseases by *will-power* and *touch* (X. 60.12; X. 137.7), or by hypnotism and mesmerism, otherwise called *animal magnetism*, (known in Europe only very late in the day, viz. 1778), of astronomy and of *several solar systems* (I 164.1-20, 48; IX. 114.3), of the properties of water, of herbs, and of *matter*, such as the seven colours of a ray, &c, (I. 23.20, 21, 22; X. 137 6; X. 97. 11, 12, 18; I. 146.1), appear to have been duly cultivated even then.

3 Vide Max-Müller's History of Ancient Sanskrit Literature. pp 558-568. Edition 1859, where he says, "We have accustomed ourselves to regard a belief in the unity of God as one of the last stages to which the Greek mind ascended from the depths of a polytheistic faith. The one unknown God was the final result which the pupils of Plato and Aristotle had arrived at, when they came to listen to the

betray a very high standard of civilization that would naturally require immense time, to go through sundry stages of evolution, development, and advancement.

With these facts before us, with *our genuine traditions preserved intact*, nay, scrupulously handed down from generation to generation, and with the oldest record—the Rig-Veda—becoming scientifically plain, or even well-explained from the point of view of geology, it appears but indispensably necessary, now to see, what Oriental and Occidental researchers have said, in respect of *the antiquity of the aforesaid priceless treasure*, as also of the *Seers or Authors of the original expressions found therein*.

strange teaching of St. Paul at Athens. But, how can we tell that the course of thought was the same in India? By what right, do we mark all hymns as modern in which the idea of one God breaks through the clouds of a polytheistic phraseology?" (p 558)..... "The changes were not the result of a gradual and regular progress, but of individual impulses and peculiar influences. I do not think, therefore, that the mere occurrence of monotheistic ideas, and of other large philosophical conceptions, is sufficient to stamp any class of hymns as of modern date." (p 559).

"It cannot be right to class every poem and every verso in which mystic or metaphysical speculations occur as modern, simply because they resemble the language of the Upanishads. The literature of the Upanishads proves, better than any thing else, that the elements of their philosophical poetry came from a more distant fountain." (p 566).

Mr. Tilak says that the "direct passages from the Vedas and the Avesta," prove "unmistakably that the poets of the Rig-Veda were acquainted with the climatic conditions witnessable only in the Arctic regions" (p 415) ; "that the antiquity of man goes back to the Tertiary Era" (p 418) ; "that while the Taittiriya Samhitâ and the Brâhmanas begin the Nakshatras with the Krittikâs or the Pleiades, showing that the vernal equinox then coincided with the aforesaid asterism (2,500 B. C.), the Vedic literature contains traces of Mriga or Orion being once the first of the Nakshatras, and the hymns of the Rig-Veda, or at least many of them, which are undoubtedly older than the Taittiriya Samhitâ, contain references to this period, that is, about 4,500 B. C. approximately" (p 420) ; "that there are faint traces of the same equinox being once in the constellation of Punarvasu, presided over by Aditi, which was possible in about 6,000 B. C." (p 420) ; "that at about 5,000 or 6,000 B. C., the Vedic Aryas had settled on the plains of Central Asia" (p 420) ; "that ancient Vedic chronology and calendar furnish an independent corroboration of the moderate view of the American geologists" (p 420) ; "that the last Glacial Epoch closed and the post-Glacial period commenced at about 8,000 B. C." (p 421) ; that "from this to the Orion period, is an interval of about 3,000

years" (*p* 421) ; that " considering the fact that the Kṛita age is said to commence after a *pralaya* or the deluge, Manu and Vyâsa must be understood to have preserved herein an old tradition, that about 10,000 years before their time (supposing them to have lived at the beginning of the Kali age of 1,200), the new order of things commenced with the Kṛita age ; or in other words, the deluge which destroyed the old order of things occurred about 10,000 years before their time" (*p* 427) ; that, he adds, " we are led to conclude that the beginning of the new order of things, or, to put it more scientifically, the commencement of the current post-Glacial Era was, according to this tradition not assigned to a period older than 10,000 years before the Christian era" (*p* 427) ; that, he further observes, " we may safely.....adopt, for all practical purposes, the view that the last Glacial epoch closed and the post-Glacial period commenced at about 8,000, or at best about 10,000 B. C." (*p* 427) ; that " the Vedic Rishis were themselves conscious of the fact that the subject-matter of the hymns sung by them was ancient or ante-diluvian in character, though the expressions used were their own productions." (*p* 458) ; that " while the *expression* was human the *subject-matter* was believed to be ancient or superhuman (*p* 459) ; that " the ancestors (of the Vedic poets) here spoken of were the ante-

diluvian ancestors (*nah pârve pitarah*) who completed their sacrifices in the Arctic year of 7 or 10 months" (460) ; and that "in short, the ancient hymns, poets, or deities, mentioned in the Rig-Veda must be referred to a by-gone age," "that is, traditionally handed down to the poet from remote ages," "and not to post-glacial times. p. 461. (*vide* Mr. Tilak's "Arctic Home in the Vedas." Edition 1903).

Thus, it will be found that, Mr. Tilak reconciles even the Vedic and the Purânîc views in respect of the antiquity of the Rig-Vedic period, and admits that the last Glacial Epoch had closed and the subsequent or the Quaternary Era had commenced, at about 10,000 B. C. It is, therefore, necessary at this stage, to point out to, and remind, the Reader, that our *Primitive¹ Ancestors,*¹ Vedic or Pre-Vedic, *had not only seen and outlived the Glacial Epoch,* otherwise known as *the Great Ice Age,* but *had even witnessed the latter part of the Tertiary Era,* as they had *then colonized extensive Arctic Regions, and sojourned there* for a considerable period, till the *advent* of the Great Ice Age had driven them back, and compelled them to retrace their steps to the sunny soil of *the land of their origin,—the re-*

1 *Vide ante pp 51-52,* where I have given an extract from the work of Professor MaxMüller to the Reader—to form an adequate idea in respect of the expression "*Our Primitive Ancestors,*" Vedic and Pre-Vedic. (*The Author*).

nowned Land of the Seven Rivers of Âryāvarta. (vide ante pp. 28 @ 33, 75, 88 @ 92).

Evidently, therefore, our *Primitive Ancestors* as also *their genuine thoughts* which find *original* expression in the Rig-Veda, were, even from the Vedic, Avestic, and Geological testimony, *considerably older* than 10,000 years. And perhaps, having had due regard to this very important fact, Mr. Tilak appears to have been persuaded to believe that our *Primitive Ancestors* were *older still*. For, he has naturally remarked that, "one was still tempted to ask whether we had in that limit, reached the *ultima Thule* of the Aryan antiquity." (*vide* "The Arctic Home in the Vedas." Preface. p. ii).

Besides, Mr Tilak has also observed that, "The oldest period in the Aryan civilization may, therefore, be called the Aditi or the pre-Orion period, and we may roughly assign 6000-4000 B. C., as its limits. It was a period when the *finished* hymns do not seem to have been known.The Greeks and the Pârsis have retained no traditions of this period,.....while the Indian Aryas have preserved all the traditions with a super-religious fidelity and scrupulousness." (*vide* "The Orion." p. 206. Edition 1893).

This will, probably, give to the Reader the view entertained by the Oriental scholar and original researcher, from the facts which the

Vedic, Avestic, and even the Geological evidence has disclosed. We shall, therefore, endeavour to see how far it has been accepted by the West, by turning our attention, a little while, to Occidental scholarship, for scrutinizing what it thinks about it.

Professor Bloomfield, while noticing Mr. Tilak's "Orion," during the address on the occasion of the Eighteenth Anniversary of John Hopkin's University, declared in clear terms that, "The language and literature of the Vedas is, by no means, so primitive as to place with it the real beginnings of Aryan life." Moreover, he observed that, "These in all probability and in all due moderation, reach back several thousands of years more," and further added that, it was "needless to point out that this curtain, which seems to shut off our vision at 4,500 B. C., may prove in the end a veil of thin gauze." Thus, it will be obvious that even Professor Bloomfield has made an emphatic pronouncement of his views, in respect of the *great*, not to say *hoary antiquity* of the Rig-Veda, as it goes back several thousands of years beyond 4500 B. C., and seems apparently to have admitted the *very great antiquity of the Rig-Veda*, as he was inclined to observe that it also extended beyond the period of 4,500 B. C.

Last but not least, I would here place before the Reader, the testimony also of a well-known historian of India, in respect of our great antiquity,—that extended even beyond that of the *admittedly old* Egyptian nation. For, says Thornton as follows :—“ Ere yet the Pyramids looked down upon the valley of the Nile,—when Greece and Italy, those Cradles of modern civilization, housed only the tenants of the wilderness, India was the seat of wealth and grandeur”. (*Vide* History of India. By Thornton).

But, notwithstanding this *our hoary antiquity*, preconceived notions and *deep rooted prejudices* of many scholars of note, have, by their utterances, and tendencies to *modernize things of ancient Ind*, often become a *practical bar to true research* and to *the* real statement of facts, as we shall presently show, after giving in brief the requisite details thereof, for the conviction of the Reader, and for enabling him to understand how these prepossessions had become instrumental in checking the progress of knowledge, in engendering actual harm to the cause of truth, in spreading many erroneous or groundless ideas, and in even stifling the work of intelligent research in this *the most ancient land*, as these scholars have naturally been considered to be the only men of *lead* and *light*, and as

such, *supposed to be right even when they are in the wrong*. Professor H. H. Wilson, therefore, has rightly observed that, "Impatience to generalise has availed itself greedily of whatever promised to afford materials for generalisation; and the most erroneous views have been confidently advocated. Because, the guides to which their authors trusted were ignorant or insufficient". (*Vide Vishnu-Purāna. Translation. Preface.*).

Thus, bias and personal inclination, likings and foregone conclusions, appear obviously to have had a *tendency to modernize every thing Hindu* or Indo-Aryan, and bring our *ancient literature to as late a date as possible*. For instance, we find even such an erudite author and scholar of great renown as Professor Max-Müller, writing as follows:—..."I should like to see a possibility, by which we could explain the addition, not of the Vâlakhilya hymns only, but of other much more modern sounding hymns, at a later time than the period of the Prâtishâkhya" (*p XXXIX*). But, more than this, he further says, "I say again, that I am not free from misgivings on the subject, and my critical conscience would be far better satisfied, if we could ascribe the Prâtishâkhya and all it presupposes to a much later date". (*p XL. Vide Rig-Vêda Samhitâ. Translated and Ex-*

plained. By F. Max-Müller. M. A. L. L. D. Vol. I. Edition 1869).

It is, therefore, no wonder, if, with such biased mind, Professor Max-Müller should bring down the Rig-Vedic hymns from the high pedestal of antiquity, to about 1,500 B. C., and say that, "the Vedic hymns were composed between 1,500 and 1,000¹ B. C.", when, as a matter of fact, *the great antiquity of some of these* at any rate, has been proved, beyond all manner of doubt, going even so far back as 6,000-10,000 years B. C., by Vedic, Avestic, and even the scientific evidence of Geology, and accepted also by Eastern and Western scholars like Mr Tilak and Professor Bloomfield (ante. pp 475, 476, 477, 478).

In the circumstances, it seems but natural, that this general tendency to *unscientifically* and *groundlessly* modernize things Hindu, even when they are really of great antiquity, should have provoked the indignation of even extremely *sober* and most *considerate* Oriental Scholars, who have been *known to fame*, and who, moreover, have themselves been antiquarians, having been engaged in research work. We, accordingly, find the late Mr. Justice Telang, a cool-headed and dispassionate scholar, observing as follows:—
 "And now, I trust, I may allow myself here

¹ Vide "What can India Teach us"? Edition 1883, p. 111.

one general remark, suggested not merely by Dr. Lorinsers essay, but by various writings of the most celebrated Sanskrit scholars of Europe. It appears to me that in these days, there has set in a powerful tendency in Europe, to set down individual works and classes of works of our ancient Sanskrit Literature to as late a date as possible"....." Nevertheless, there can be little doubt that the above deliverances of Prof. Max Müller, put into words a feeling, entertained more or less vaguely, more or less consciously, by the vast majority of European scholars. Yet, I submit with all respect, but with very great confidence, that they betray a frame of mind which is the reverse of scientific". " But, what right, it may be asked with all deference to the learned Professor, what right has he to express or to feel " likings" and " satisfaction," regarding one explanation, more than another" ? (p CXVIII).

And again, Mr. Telang adds, " It appears to me, I confess, that it is this reserve of " likings" and " satisfactions", and " foregone conclusions", lying in the back-ground of most of the logical artillery which European scholars have brought to bear upon the chronology of our ancient Literature, it is this that is temporarily doing damage to its antiquity. These foregone conclusions easily throw these scholars into the frame of mind, in which, to borrow the terse vigour of

Chillingworth's language, 'they dream what they desire, and believe their own dreams'. And it is against this frame of mind, and against the often "moist light" of European Sanskrit scholarship of which it is the source, that I feel bound to lodge my humble but very emphatic protest on the present occasion". *p* CXIX.

"I cannot," Mr. Telang further observes, "leave this topic without entering an emphatic protest against the perfectly arbitrary method of fixing dates, in the history of Sanskrit Literature". "Not only are hypothesis formed on the weakest possible collection of facts, but upon such hypothesis further superstructures of speculation are raised. And when that is done, the essential weakness of the base is often effectually kept out of view. By such methods, the whole of Sanskrit Literature, or nearly the whole of it, is being shown to be much more recent than it has hitherto been thought" *pp* XXXI, XXXII. (*Vide* "The Bhagavad Gîtâ". Translated into English blank verse. By K. T. Telang. M. A. L. L. B. Advocate, High Court, Bombay. Edition 1875).

In like manner, another very great Oriental scholar, who is equally discreet and is not at all given to fanciful thinking, who is cautious and never loses temper, who is well known in the East and the West, nay, who is known through-

out the world, appears also to have declared his opinion and given vent to his feelings, consequent on the *unscientific treatment of the subject of antiquity*, and the adoption of a fallacious line of argument by the majority of European scholars. Dr. Bhândârkar, for, that is the name of the eminent Sanskrit scholar, on whom the honour of knight-hood has also been lately conferred, in his Article on "The consideration of the date of Mahâ Bhârata" says, while examining some controversial points that, "Col. Ellis does not consider them (the reasons) to be weighty, and in the view he has put forth, he but represents, in a somewhat exaggerated form, the tendency of most European scholars and antiquarians to modernize everything Hindu". (*Vide Journal Royal Asiatic Society.* Bombay Branch. Vol. X. No. XXVIII. p 82).

Obviously, this sort of leaning towards pre-conceived notions, has naturally a very degenerating effect. Since, it creates an undesirable tendency *to make hasty generalizations*. Nay, it also engenders the habit of *accepting*, with self-satisfaction and even with approbation, conclusions not warranted by facts ; takes away the mind out of its right track ; makes the reasoning faculty altogether imbecile by flattering itself, even when it falls into flagrant errors ; corrodes it slowly yet imperceptibly ; and causes it to

become incapable of discerning *true* from *false* or *right* from *wrong*, owing to the dark clouds of prejudice that hover over it. Thus, we find persons known even as philosophers or historians, and distinguished also as acknowledged authors and standard writers, falling victims, unawares, to the deep rooted bias, and thereby making themselves extremely ludicrous in the eyes of others.

We have already seen (ante pp 54 @ 64), how altogether *one sided*, nay, *illogical*, and extremely fanciful, are the arguments employed by Isaac Taylor, owing to his great bias and his European prepossessions, to establish his theory of *the Aryan Origin in Europe*. I shall, therefore, take this opportunity to cite a few more instances, in view of bringing home to the Reader *the unwholesome effects of pre-conceived notions* as also impervious blindness, that these cause in discerning things which are plain enough, even on the very face of them. And rather than state first my own views in respect of the biased vituperations of Dugald Stewart, for, that is the name of the philosopher who was pleased to brand the most genuine *Sanskrit Literature and Sanskrit Language*, of admittedly hoary antiquity, as "*the forgery of the Bráhmans*", I think it desirable, for manifold reasons, to quote Professor Max Müller, the veteran scholar

as also a great Orientalist, and give his own *weighty opinion* as regards the worthless statement of the philosopher, *made in utter ignorance of facts, and at the sacrifice even of truth*. For, says the Professor as follows:— “Dugald Stewart, rather than admit a relationship between Hindus and Scots, would rather believe that the whole Sanskrit language and the whole of Sanskrit literature—mind, a literature extending over three thousand years, and larger than the ancient literature of either Greece or Rome,—was a forgery of those wily priests, the Brahmins”. (What can India Teach us? p 28. Edition 1883).

In like manner, Mill, the historian of British India, also exhibits the same sort of deep-rooted prejudice in the matter of Hindu *merits* and their ancient *civilization*, displayed in *their laborious works¹ of art¹ and science¹*; although, these have been frankly acknowledged by all, and encomiums freely lavished thereon. Professor Wilson, therefore, has rightly criticised in a Note the fact, and animadverted on it, with just indignation. For, says he, “This laborious description of the architecture of the Hindus

1 Lord Elphinstone, the Historian of India, has acknowledged, without any grudge, “the early excellence of the Brāhmins in all these branches of learning”: (Vide His “History of India” pp 92 @ 95. Second Edition, also ante p 41. Foot-notes).

affords some curious specimens of the inveteracy of the author's prejudices. In his zeal to under-value the Cavern-temples of the Hindus, he even insinuates that they are not artificial. For, says Mill, "It is difficult to say, how much of the wonderful in these excavations may be the work of Nature". "He seems inclined with Bryant, to think that it was not impossible that the Pyramids had dropped from the clouds, or sprung out of the soil." (Mill's British India. Wilson's Note).

. In the light of these facts, it seems obvious that a *prejudiced mind* and its *preconceived notions*, always become a *practical bar to true research* and even to the *statement of things as they really stand*. As such, therefore, any biased declaration of views must always be taken for what it is worth, and ever received with great caution

But, to come nearer home and return to the subject-matter of the consideration of the antiquity of thoughts that find their expression in the Rig-Veda. From the evidence produced heretofore, it will be perceived that *the thoughts of our Primitive Ancestors that find their expression in the Rig-Veda* obviously seem to be as old as the *inter-Glacial* period, not to say as old even as the *Tertiary Era*, or rather the latter part of it. Because, we have seen our Rig-Vedic Fore-Fathers beholding the Arctic phenomena face to

face, actually experiencing *the ever lasting Dawns, the long Days, and the fearfully lengthy Nights*, that continued without any break for several days and even for months together. (*Vide supra pp 384,385*). Nay, we have even seen our Vedic Ancestors and Poets actually offering their prayers to the Night, with humble solicitations to vouchsafe such strength to them as would carry them through the darkness, especially as they supposed that it had become unfordable owing to its yonder boundary having not been seen. (*ante pp 383,387*).

And I may here remark that, the observation of the aforesaid Arctic phenomena, or rather the colonization of the Arctic Regions and their habitable conditions, were *only possible during the Tertiary Epoch*, and obviously *before the Advent of the Great Ice Age* ; when, thick sheets of Ice and Snow had, all of a sudden, spread over the higher latitudes of Asia, Europe, and America. Nay, the Polar or the Arctic Regions appear to have been buried beneath them ever since.

Thus, the antiquity of *the observation* of the Arctic phenomena and *the colonization* of the Arctic Regions by our *Primitive Ancestors*, goes back to the very remote *Tertiary Period*. It was for this reason, among others, therefore, that Count Bjornstjerna had made the following

remarks, in respect of the antiquity of the Indo-Aryan or the Hindu thought and culture :—

...“ If...the Hindus, more than 3,000 years before Christ, according to Bailly’s calculations, had attained so high a degree of *astronomical* and *geometrical* learning, how many centuries *earlier* must the commencement of their culture have been, since the human mind advances only step by step in the path of Science” ! (Theogony of the Hindus, p 37).

“ Megasthenes, the envoy of Alexander to Kandragupso (that is, Chandragupta), King of the Gangarides, discovered”, he further adds “chronological tables at Polybhottra the residence of the King, which contain a series of no less than 153 kings, with all their names from Dionysius¹ to Kandragupso, and specifying the duration of the reigns of every one of those kings, together amounting to 6,451 years, which would place the reign of Dionysius nearly 7,000 years B. C., and consequently 1,000 years before the oldest king found on the Egyptian tables of *Manetho* (*viz.*, the head of the *Tinite Thebaine* dynasty), who reigned 5,867 years B. C., and 2,000 years before Soufi, the founder of the

1 Professor Max Dunkar says that, “Spatembas”, which probably is another name of Dionysius, “began his reign in 6,717 years B. C.” (History of Antiquity. Vol. IV. pp 74,219).

Gizeh Pyramid." (Theogony of the Hindus. p 45).

"No nation on earth", he observes again, "can vie with the Hindus in respect of the antiquity of their civilization and the antiquity of their religion." (Theogony of the Hindus. p 50).

Obviously, it was for this reason that Mr. Halbed exclaimed with deep reverence, after discussing the four Yugas of the Hindus, as follows :—"To such antiquity the Mosaic creation is but as yesterday ; and to such ages the life of Methuselah is no more than a span".

Evidently, it was for this reason that M. Louis Jacolliat asserted that, "Manou (मनु) inspired Egyptian, Hebrew, Greek, and Roman legislation, and his spirit still permeates the whole economy of our European laws". (La Bible Dans L'Inde. p VIII Edition 1870).

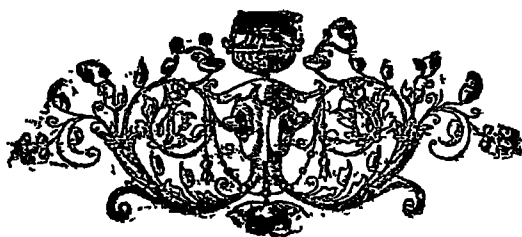
It was for this reason that Mrs Anne Besant has written to say that, "India older than Greece or Rome; India that was old before Egypt was born ; India that was ancient before Chaldea was dreamed of; India that went back thousands of centuries before Persiâ had come to the front" ... (Mrs. Anne Besant on India and its Mission).

And it was for this reason, as appears clear, that Professor Bloomfield had declared that, the beginnings of Aryan life reached back several

thousands of years more than 4,500 B. C., and that the curtain which seemed to shut off the view at 4,500 B. C., might prove in the end but a veil of thin gauze. (Vide supra p 478).

ॐ तत्सद्ब्रह्मार्पणमस्तु ॥





INDEX.

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A

Abode of the Aryans *p* 82.

Aboriginal Dasys(*so called*). 281.

Aboriginal and Aryan (division of Indian population into *only modern and artificial*). 271, 315.

Aborigines of India—Asuras or Dasys—of *non Aryan origin*—a contention, *unfounded* 94, 106, 257, 262, 269, 270, 271, 280, 282, 284, 315.

Aborigines (Subjugated?) 273.

Ādāra 114.

Adhvaryu 146, 233.

Aditi 474, 477.

Advent of the Glacial Epoch 31.

Advent of the Great Ice Age 43, 435, 438, 462, 471, 476, 488.

Advent of Man—(Period of the—in the *Tertiary Era*) 470.

Advocates of the Arctic theory, the European *hypothesis*, and the Central Asian *question*. VIII, 155.

Afghanistan 67, 68, 118, 187, 214.

Africa 17, 44, 45, 68, 288, 289, 290, 408, 409, 412, 422, 425, 429.

African ritual and *Apri* hymns (similarity between) 135.

Agni 108, 172, 174, 176, 177, 178, 227, 234, 255, 277, 278, 297, 309, 316, 317, 318, 319, 320, 321, 322, 326, 333, 335, 350, 361, 363, 364, 385.

Agnishtoma 146.

Agni the *type of Sacrifice*, of *civilization*, and of *social virtues*. 278, 297, 324.

Agni Vaishvānara. 183, 323, 324.

Agricultural people (the Hindus or Indo-Aryans) 373.

Agriculture. 353, 354, 355, 356, 358, 360, 361, 364, 367, 368, 372, 376, 378, 396.

Ahura (Auras). 227, 286, (*vide* Asura).

Ahura Mazda. 113, 200, 205, 210, 213, 214, 218, 219, 227, 286, 393, 398, 401.

Ahura Mazdians. 199.

Ahura Mazda faith. 210.

- Ahur Religion.** 200, 227, 228.
Ahurs (Asuras) 200, 210.
Āhuti. 233.
Airyaman. 231. (*vide* Aryaman).
Airyān Vaejo 212, 214, 219, 220, 224, 286, 395.
Aitareya Āraṇyaka. 276.
Aitareya Brāhmaṇa. 23, 115, 145, 179, 208, 232, 248, 251, 267, 268, 276, 396, 443, 446, 447, 450, 452, 453, 455, 458, 459, 460.
Aitchison-Dr. 116.
Akhæmenian Inscriptions 262, 285.
Alani (A tribe) 84.
Alborj (A Central mountain—the Meru of the Iranians). 234.
Alexander 103, 281, 489.
Alex, Del. Mar. (Honorable. President of the Latin-American Chamber of Commerce) 414, 415, 417.
Algonkian Era 12.
Allahabad 189.
America 44, 68, 91, 288, 408, 412, 413, 416, 429.
America-Central 413, 414, 488.
America-North 61, 76.
America-South 414.
American (Geological stage) 45.
American Mount—Builders 415.
Ancestors of the Vedic Poets—anti-Diluvian 475-6.
Ancient Geologists—the Rig-Vedic Poets, 26.
Ancient hymns, poets, and deities of the Rig-Veda, which have been traditionally handed down to the Rik - Poets, from remote ages, must be referred to the by-gone age, and not to post-glacial times. 476.
Andhras 251.
Angira Rishis 320.
Angiras 319, 320, 402.
Anglo Saxon 65.
Animal magnetism (or Hypnotism and Mesmerism) 472.
Anitabha 239, 343.
Annam 428.
Anne Besant (Mrs) 490.
Annelida 12.
Antiquity of the observation of the Arctic phenomena 488.
Antiquity of thoughts which find their expression in the Rig.-Veda 471, 477.
Āpayā 174, 321.
Apollodorus 407.
Apostate (non-praying) 296.
Apostate of the Land of the Seven Rivers (refers to the Dūsa) 253.
Āpri hymns and Afrigan ritual (similarity between). 135.
Aptya 232.
Arabia 89.
Arabian Sea 427.
Arabs 86.
Arachosia 73, 197, 423.
Aramati 231.
Aramaiti 231.
Arāvalli Range 4, 5.
Archaean group (of India) 6.
Do of Europe 6.
Do of America 6.
Archosia 215.
Arch Soma-Blasphemer, Zo-roaster 141.
Arctic 9, 14, 15, 68, 133, 135, 136, 139, 148, 149, 150, 151, 153, 154, 155, 157, 160, 351, 387, 390, 392, 429, 443, 446, 466, 468, 469, 471.

Arctic Calendar (of Five Seasons, *not original but subsequent, recent, and the latest, made for Arctic exigency*) 395, 430, 438, *vide pp* 433, 439, 441, 450, 451, 455.
Arctic characteristic 442, 464.
Arctic Circle 68, 157 224, 389, 468.
Arctic Colonies 28, 31, 32, 42, 139, 162, 392, 393, 397, 434, 435, 439, 444, 445, 446, 447, 448, 455, 462, 465.
Arctic Colonists 398, 436, 443, 451.
Arctic exigency—the cause of the *ten-month-calendar*, having been adopted for the *original twelve-month-year* 446, 451, 461.
Arctic Home 136, 156.
Arctic nights 156.
Arctic phenomenon 442, 465, 488.
Arctic Question 184.
Arctic Region iii. 9, 13, 14, 16, 28, 29, 31, 32, 34, 38, 40, 42, 43, 44, 53, 68, 74, 104, 105, 130, 138, 144, 155, 157, 206, 224, 352, 379, 381, 382, 394, 395, 397, 406, 408, 429, 434, 435, 438, 443, 444, 445, 446, 454, 461, 464, 466, 467, 468, 470, 474, 476, 488.
Arctic Theory Viii. 15, 34, 36, 40, 93, 133, 134, 149, 153, 169, 183, 197, 316.
Arctic tracts 14, 96, 381, 408, 436, 468.
Arctic traditions 435, 436.
Aria (Herat) 215, 422, 423.
Aristotle 472.
Ārjīkīyā *vide* Beas.

Arjuna 420.
Armenia 412, 425.
Arrian 282.
Arya 214. 262, 263, 264, 266, 267, 275, 276, 279, 384, 385, 409, 412.
Ārya Brja 212. 214, *vide* Āiryana Vaejo.
Arya Land (Ireland. i. e. Arya Bhūmī 412.
Aryaman (Avestic *Airya-man*) 231.
Āryāyana (or Irān) 214.
Aryan Ancestors 43, 63, 225, 310, 311, 318 437.
Aryan branches 222, 225, 419.
Aryan Colonies 75, 322.
Aryan Conquerors 270, 271, 315.
Aryan Controversy vii. 76, 184.
Aryan Cradle. i. ii. iii. iv, viii, 1, 16, 30, 31, 32, 36, 63, 64, 68, 70, 75, 78, 83, 93, 98, 104, 131, 133, 148, 153, 163, 175, 192, 330, 333, 350, 392, 406.
Aryan Cradle in Aryāvarta (or the Land of the Seven rivers). viii, 77, 79, 91, 100, 101, 103, 105, 106, 109, 122, 132, 150, 160, 175, 197.
Aryan Cradle in Central Asia. 64, 197.
Aryan Deities 133, 324.
Aryan Emigration 64, 74.
Aryan Families 202, 204, 208, 235, 236.
Aryan foe 246, 247, 255.
Aryan Gods 316, 351.
Aryan group 413.
Aryan Habitat 30, 76.
Aryan Home 24, 64, 77, 79, 89, 157, 182.
Aryan Hindus 94, 121, 266.
Aryan humanity 331.
Aryan immigration into

- India—*an erroneous supposition* 184, 186.
Aryan indigenous population 304.
Aryan invaders (?). 184, 283.
Aryan invasion of India (?) 271, 272, 273.
Aryan king 338, 339.
Aryan language ii, 57, 61, 65, 251.
Aryan life 490.
Aryan man 107, 109, 132, 160, 161, 240, 361.
Aryan migrations, 85, 412.
Aryan origin of Kambojas, and other tribes of India. 270.
Aryan Problem—the solution of the—101.
Aryan Progenitors—the first Recipients of the showers of rain, at the hands of Indra —164.
Aryan Progeny of the Land of the Seven Rivers, first favoured with light and the first drops of water, and defended by Indra in all conflicts. 196
Aryan Race i, ii, 34, 35, 46, 51, 76, 84, 111, 134, 151, 157, 163, 165, 197, 221, 240, 242, 250.
Aryan Renegades 339.
Aryan Sacrificers 243, 286.
Aryans (Arya) 31, 44, 54, 55, 79, 81, 83, 84, 85, 86, 87, 88, 108, 109, 112, 120, 151, 152, 173, 182, 186, 187, 194, 195, 202, 223, 244, 246, 248, 249, 251, 254, 258, 260, 267, 268, 270, 271, 272, 273, 274, 284, 291, 292, 311, 315, 323, 385, 397, 409.
Aryan Seed—Region of the—the so-called Airyan-
Vaejo 214.
Aryan Settlements 121, 145.
Aryan Sires 374.
Aryan Speech 53.
 „ *archaic forms of*—46.
Aryan Stock 224, 225, 235, 407.
Aryan tongues 53.
Aryan (Arian) tribe 57, 74, 121, 185, 333.
Aryan Worshipers 196.
Āryāvarta ii, iii, iv, 1, 3, 8, 10, 12, 13, 14, 16, 17, 18, 19, 20, 21, 27, 28, 29, 31, 32, 37, 39, 40, 42, 43, 46, 59, 60, 64, 67, 68, 75, 78, 79, 80, 81, 87, 88, 89, 91, 92, 93, 94, 95, 96, 98, 99, 100, 101, 112, 114, 126, 127, 128, 130, 133, 136, 137, 138, 139, 143, 148, 4 9, 150, 151, 152, 153, 154, 155, 156, 157, 158, 161, 162, 163, 165, 168, 171, 178, 181, 182, 185, 187, 188, 189, 190, 192, 193, 194, 195, 197, 198, 199, 200, 201, 202, 204, 205, 206, 210, 212, 215, 218, 219, 220, 221, 223, 224, 225, 230, 236, 238, 242, 245, 255, 257, 265, 272, 273, 283, 284, 286, 287, 300, 302, 303, 304, 316, 321, 327, 333, 334, 337, 339, 343, 350, 352, 360, 366, 371, 379, 380, 381, 384, 390, 393, 394, 397, 406, 409, 417, 424, 429, 435, 436, 438, 443, 446, 447, 448, 461, 470, 477.
Āryāvarta—geological antiquity of—1.
Āryāvarta—geological Epoch of 1
Āryāvarta—land area of—7, 8, 16.
Āryāvarta—older than the

- Lowest Cambrian 13.
 Āryāvarta—origin of vitality in-10.
 Āryāvarta—*pre*-Cambrian or Vindhyan life in-27.
 Āryāvartīc Calendar of Six Seasons, *older* and original 395, 396, 430, 438, 439.
 Āryāvartīc cradle 178, 210.
 Āryāvartīc Home and Cradle 16, 20, 28, 30, 210, 392.
 Āryāvarta—The Land of the Seven Rivers 17, 19, 20.
 Āryāvarta—Mother-Country 42.
 Āryāvartīc origin of Aryan Gods 333.
 Āryāvartīc Theory 92.
 Asclepiads 118.
 Asclepias *acida* 119.
 Āshvalāyana 113.
 Asvins 108, 139, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 340, 341, 342, 343, 345, 347, 349, 350, 361, 362, 385.
 Asia 17, 34, 42, 43, 55, 56, 62, 63, 64, 68, 91, 138, 149, 150, 151, 154, 155, 408, 411, 412, 414, 416, 429, 488.
 —Central 32, 35.
 —Eastern 59, 60.
 —Southern 76.
 Asia Minor 60, 411.
 Asiatic Plateaux 169, 381.
 Asiatics 288.
 Asiatic (state of society) 410.
 Asikni or Chenab, Chandra-bhāgā (*vide* Chenab).
 Astronomy (knowledge of, as also of other Sciences and Arts) 472.
 Asura Medhavi 200, 286. (*vide* Ahura Mazda).
 Asura race 288.
 Asuras (or Asura) 94, 138, 145, 149, 156, 199, 200, 208, 209, 219, 227, 228, 244, 245, 249, 252, 257, 259, 260, 263, 267, 270, 272, 273, 274, 284, 286, 287, 288, 294, 295, 297, 304, 306, 307, 309, 310, 311, 313, 392.
 Atharvan 233.
 Atharvans 200.
 Atharva-Veda 139, 232, 302, 303, 371, 386, 396, 438, 449.
 Athens 473.
 Athrava *Vide* Atharvan.
 Athwyo *Vide* Aptya.
 Australia 76.
 Australian (Geological) stage. 45
 Autochthonous (Aryans—in India or Āryāvarta) i, 40, 80, 82, 88, 92, 95, 109, 187, 188, 260, 273, 284, 316, 325, 352, 366, 430, 438.
 Avesta 46, 64, 65, 95, 115, 117, 119, 120, 153, 207, 216, 229, 232, 262, 394, 398, 400, 474.
 Avestan (tongue) 45.
 Avestic account of the Deluge 399.
 Avestic name of the Sapta Sindhus is Hapta Hendu. i, ii.
 Avestic Hapta Hendu 240.
 Avestic Home 231.
 Avestic literature iii.
 Avestic mythology 231.
 Avestic rites 233.
 Avestic Scriptures 137, 153, 155, 197, 207, 210, 230, 234, 238, 239, 242, 285, 376, 377, 392, 398, 401, 402.
 Avestic testimony (evidence) IV, 64, 157, 162, 187, 197, 208, 210, 244, 376, 382, 396, 477, 478, 481.

Avestic works 195, 284, 396.
Azoic Age 2, 8, 10.
Azoic Period 3.
Azoic Rocks 4.
Azuitl *Vide* Ahuti 233.

B

Babylonla 412.
Babylonian...Kings 332.
Bactria 213, 215, 411.
Baga 231. (Sans. Bhaga).
Baillly 489.
Baker (Dr. J. G.) 117, 118.
Bakewell 471.
Balk (Balkh) 58, 215.
Balkash or Dengis Lake 58.
Barth 423.
Bay of Bengal 81.
Beames 52.
Beas (Bias, Bipasis, Bibasis, Bājāh, or Ārjikīyā). *vide* Vipāshā, the North-Western tributary of the Sutledge.
Behar 177, 324.
Beheram Yasht 229.
Belurtagh 35.
Benares 47.
Benfey 303.
Bengal 177, 324.
Berekhda Armaiti. *Vide* Bactria.
Bergaigne 423.
Bethlehem 90.
Bhaga 231, 235.
Bhagavad Gītā 483.
Bhāndārkar (Dr. Sir R. G.) 484.
Bharata 174, 180, 181, 201, 202, 203, 204, 321.
Bhārata (Bharata-Khanda or Bhārata-Varsha) 224, 241, 325, 396, 406.
Bharatas. i. 39, 240, 278.
Bhāratīya Sāmūhīya (or History of the Hindu Empire). p. i.

Bhishma 268.
Bhujyu 420.
Bible 90.
Birdwood (Sir George) 425.
Bjornstjerna (Count) 91, 488.
Black Clouds 303.
Black Descent 300, 301.
Black (Epithet applied to ungodly persons or enemies) 261, 301, 302.
Black people 263, 300, 301, 303.
Black-skin 263, 300, 301, 303.
Black skin of riteless men 301.
Black Yajur Veda. *Vide* Taittiriya Samhitā.
Blanford. Dy. Supt. Geo. Survey of India 3, 10, 18, 37, 38.
Bloomfield (Professor) 478, 481, 490.
Bogu *Vide* Bhaga. 235.
Bohlen 86.
Bokhara 58.
Bopp 207.
Borneo 424.
Brachy Cephalic 43, 44.
Brahmā (Prajāpati) 395.
Brāhmanas (Metaphysical works) 199, 228, 474.
Brāhamans (race of) 39, 40, 79, 182, 193, 199, 233, 240, 251, 263, 266, 269, 271, 272, 290, 291, 298, 306, 307, 310, 311, 312, 314, 318, 319, 323, 350, 358, 369, 472, 485, 486.
Brāhmanic (or Brāhman) Arya 140, 189.
Brāhmanical Indians 186, 220.
Brahmanical influence in America 414.
Brahmanical Warriors 423, 424, 426, 428,

- Brahmanic observances or traditions** 296, 297, 298.
Brahmanical Sects 411.
Brahmanic Soma-worship 140, 211.
Brāhmanic theory 234.
Brahmarshi Desha 79, 182, 193,
Brāhmans (Sāma-Vedi) 269.
Brahmāvarta 77, 78, 79, 81, 182, 192.
Brahmanism (origin of-) 358
Breal (M. Michel) 217.
Bryant 487.
Buddha (Images of-) In America 415.
Buddhism 41, 57, 58, 60.
Buddhist faith. 60, 411.
Buddhist persuasion 423.
Buddhist Sects 411.
Buddhist times 425.
Buhler (Dr.) 423.
Bunsen (Baron Von) 74, 86, 214, 216.
Burma 58, 59.
Burnouf 48, 207, 215.
- C
- Cainozoic Age** 11.
 „ **Epoch** 469.
 „ **Era** 5.
 „ **Period** 11.
Caldea 91.
Calendar of Five Seasons—subsequent, later, recent, artificial, and Man-created 441, 455.
Calendar of Six Seasons—original, natural, earliest, oldest, and God-created. 396, 433, 440, 443, 445, 446, 447, 448, 449, 455.
California 417.
Cambodia 424.
Cambrian Epoch 8, 13, 37.
- Cambrian fauna** 13.
Cambrian fossils in the Salt Range of the Panjab 10, 11.
Cambrian System 5.
 —time elapsed since the commencement of the—2.
 —Lower—6
 —Lowest—12, 16.
Carboniferous Period 6.
Caspian Sea 35, 72, 215.
Caste (system) 358, 360.
Causalyā 414.
Celestial rivers 152, 153.
Celtic 55, 65.
Celtic mythologies 420.
Celts 56, 74.
Central Asia, 32, 44, 54, 64, 67, 76, 84, 96, 104, 105, 151, 160, 169, 351, 474.
Central Asiatic Plateaux 31, 74, 133, 135, 136, 138, 144, 148, 149, 155, 183, 197.
Central Asian question viii, 34, 36, 64, 72, 76, 93, 316.
Central Asian theory 35, 51, 54, 67, 82, 150, 184, 197.
Central Region of Northern India (called मध्यदेश) 170.
Ceylon 58, 59, 91, 410, 420.
Chaldea 490.
Chamberlain J. 289.
Champā 424.
Champollion 86.
Chhandogya-Upanishad 287, 288.
Chandragupta 282, 422, 426, 489.
Chazy Epoch 14.
Chazy fossils 14.
Chenab (Chandrabhāgā or Asiknī) 70, 151, 394, 418.
Chicken 413.
Child of two Mothers—the Sun 442.
Chillingworth 483.
China (Proper). 58, 59, 91, 422, 423, 426, 427.

- Chinese (Race)** 84, 85.
Chinese crew (in America). 417.
Chino—Tartar (Race) 86.
Chitrāvasu (Night) 386, 466.
Church (established) of the Vedic Faith 244, 252.
Circum Polar characteristics 388, 464.
Circum Polar Regions 388, 391, 392, 395, 464.
Clodd. Edward—19.
Cloud—Serpent 97, 98, 106, 107, 108, 170, 228.
Clues to the Aryan Cradle in Aryāvarta 100, 101, 103, 132, 159, 160, 161, 182, 195-6, 330, 349, 350, 448, 462.
Clue to the probable period of our stay in the Arctic, or to our Emigrations from Aryāvarta west-wards and northwards, and even to the antiquity of the Rig-Veda 466.
Cochin China 58, 59, 424.
Colchis 91, 412.
Colebrooke 48.
Coleman (Mr.) 413.
Colonial Empire (of the Hindus) 143, 325, 352, 414, 421.
Colonization of the Arctic, and the probable Era of our sojourn in this Region. 488.
Columbia 416, 417.
Conquered people—Dasyus, Dāsas, and Asuras, or the Subjugated aborigines of non-Aryan origin a misrepresentation 94, 257, 273, 280.
Conquering Foreigners 93, 273. (A *misnomer* in the case of Indo-Aryans).
Conquerors of Aryāvarta—
- a *misnomer* in the case of the Indo-Aryans 80, 93, 257, 272, 280, 283.
Constantinople 50.
Converts to the new faith of "No-Sacrifice" 260.
Cooke Taylor 409.
Cousin 409.
Cows (गर्वाः) 107, 109, 442, 453, 454, 456, 457, 458, 459.
Cows' Walk 452, 455.
Cradle in Aryāvarta 161, 193, 283.
Cradle of all-Aryāvarta—195.
Cradle of the Aryan Race. I, III.
Cradle of the Aryans 31, 46, 53, 82, 92, 100, 160, 165, 169, 440.
Cradle Land 33, 96, 142, 240, 381, 392, 447.
Cradle Land of Aryāvarta 139, 223, 240, 379, 386, 391, 434, 445, 446, 448, 463.
Cradle Land of the Aryans III.
Cradle Land of the river Sarasvatī 322.
Cradle Land of the Seven Rivers 28, 116, 132, 139, 144, 156, 161, 196, 236, 238, 242, 253, 379, 382, 396, 397, 443, 445, 448, 461, 463.
Cradle of the Brāhmana Religion-Aryāvarta—91.
Cradle of Buddhism 58.
Cradle of Christianity 60.
Cradle of the human race 89, 259.
Cradle of Man 76.
Cradle of the white race (India) 397.
Cradle of the world (India) 259, 397.

Cradle region of the Sarasvati 429.

Croll (Dr.) 402, 403, 469.

Cruiser. A French *Savant* 89, 258.

Crustacea—extinct order of
—Known as *Trilobites* 5.

Cuddapah 4.

„ **Sedimentary deposits of**
—4.

Cuneliform 83.

Curling diseases by touch 472.
(*Vide Hypnotism and Mesmerism*)

Curzon (Mr.) 42, 51, 53, 83,
87, 88, 94, 258, 397.

—views of—88.

Curzon (Lord) 289.

D

Dāhyu 262, 285.

Dalvoddāsa 278.

Dana. James D.—(the great
American Geologist) 2, 8,
9, 14, 17, 18, 38, 45 63,
468.

Dandin (Poet) 306.

Dane. Sir L. Lieut Gov. Panjab II.

Darmesteter (Professor)
198, 215 216.

Dāsa—Aryans 278.

Dāsas (or Dāsa) 244, 245,
246, 247, 248, 249, 252,
253, 255, 257, 259, 260,
262, 263, 264, 265, 267,
270, 272, 273, 274, 275,
277, 278, 280, 284, 285,
287, 288, 294, 301, 310,
311, 385.

Dāsa foe 255.

Dasharatha 292.

Dasras 335.

Dasyus 94, 245, 247, 248,
249, 251, 252, 253, 255,
257, 259, 260, 262, 263,
264, 265, 267, 268, 269,

270, 272, 273, 274, 278,
280, 284, 285, 288, 294,
297, 298, 299, 301, 309,
310, 311, 313, 362.

Datum line 5, 6.

Day and Night of varying
lengths 389, 390, 442.

Dawn—the— 21,
100, 101, 102, 103, 105,
109, 195, 326, 327, 328,
329, 331, 332, 333, 334,
335, 336, 350, 381, 382,
383, 384, 391, 440, 441,
442, 443, 444, 445, 458,
459, 464, 467, 470, 488.

Degraded Aryans 267, 268,
270, 274.

Degraded relics of a promi-
nent mountain system—the
Aravalis—4.

Delbos (Monsieur) 91.

Deluge 28, 29, 33, 61, 399,
400, 401, 402, 406, 407,
435, 436, 475.

Demi-God 279, 280.

Dengis Lake 58.

Deukallon 407, 408.

Deus Jupiter. vide Dyous
234.

Deva Religion 200, 210, 227.

Deva-Rishi 272.

Devas 106, 140, 145, 199,
200, 208, 209, 210, 211,
218, 226, 228, 256, 272,
306, 377, 387.

Devashravas 174, 321.

Devavāta 174, 320, 321.

Deva Worshipper 210.

Dievas (*Vide* Dyaus) 234.

Dionysius (Another name of
Spatembas) 489

Direction of march, and line
of observation of our Ance-
stors, from East to West.
68, 69, 70, 71, 182, 185,
190, 461.

Dirghatamas 432.

Dissenters 114, 139, 140,

199, 202, 213, 223, 228.
 244, 245, 246, 247, 253,
 255, 256.
Div (Modern Persian for
 Deva) 228.
Division of India into Aryan
 and Aboriginal—only mo-
 dern, and not original or
 Natural 270, 271, 315.
Divo-Dāsa 276, 277, 278.
Dolicho-Cephalic 43, 44
Dravidian Settlers 106
Drishadvatī 77, 174, 191,
 192, 321.
Dugald Stewart, Philosopher
 of Scotland 485, 486.
Durgaha 279.
Dūrvā 114.
Dutch 235.
Dvijās 266.
Dyaus (द्यौः) 101, 234.

E

Earliest Home of the Aryan
 Race, i.
Earliest life-types, 26.
Earth, 2.
 —its crust, the theatre of all
 geological changes, 2.
East-iii, iv, 58, 62, 63, 64,
 66, 67, 68, 69, 72, 75, 83,
 84, 91, 92, 130, 145, 161,
 171, 173, 174, 176, 177,
 178, 179, 181, 182, 185,
 187, 190, 202, 219, 309,
 318, 319, 320, 321, 323,
 325, 335, 417, 418, 461.
Eastern Centre, 38, 45.
Eastern Ocean, 80, 81, 125,
 169.
Eastern salt Range, 13.
Eggeling (Julius), 117, 119,
 135.
Egypt, 49, 50, 89, 90, 91,
 409, 410, 412, 490.
Egypt-an Indian emanation
 50.

Egyptian legislation (inspir-
 ed by Manu) 490.
Egyptian Nation 409, 479.
Egyptian tables of Manetho,
 439.
Egyptian origin, 86.
Egyptians, 86, 409.
Egyptologists, 86.
Ellis (Colonel). 484.
Eleusis, 90.
Elphinstone (Lord), 75, 82,
 257, 486.
Emigrant tribes (Indian
 Aryans) ? 90.
Emigration first Eastwards
 (from the river Sarasvati),
 and then Westward, 182.
Emmart (Mr.) 416.
England, 47, 55.
English, 226, 235.
Eos. vide Ushas, 234, 235.
Eozoic period, 12.
Equator, 390.
Era of the Antiquity of
 thoughts that find their
 expression in the Rig-Veda,
 466.
Era of Emigration from
 Āryāvarta, and our settle-
 ments in the Arctic and
 elsewhere 466.
Era of observation of Arctic
 phenomena, 467.
Era of vitality in Āryāvarta,
 8.
Erā of vitality on Earth 8, 9.
Erlinnys vide Sharanyu, 235.
Established Vedic Church,
 or the Vedic religion of
 sacrifices, 213.
Ethiopia, 91.
Europe, 17, 31, 32, 38, 39,
 40, 41, 42, 43, 44, 45, 48,
 49, 51, 53, 54, 55, 57, 60,
 61, 68, 74, 76, 91, 96, 104,
 105, 133, 135, 136, 138,
 144, 148, 149, 150, 151,
 153, 154, 155, 160, 169.

225, 233, 234, 237, 351,
408, 411, 412, 420, 429,
472, 482, 488.
European (Aryans), 56, 397.
European hypothesis, viii,
4, 38, 41, 93, 136, 149,
183, 184, 316.
European languages, 110,
150, 152, 226.
European laws permeated
by the spirit of Manu's
legislation, 490.
European Miocene, 18.
Europeans 262.
European Scale (Geological)
5.
Europe-Western 62.
Existence of Man in the
Glacial and Tertiary
Epoch, 19.
Extinct order of Crustacea 5.
Extra peninsular area 6, 10.

F

Far East—the 58, 90, 320
423, 424, 427.
Fargard 153, 207, 212, 215,
216, 217, 219, 393.
Firdousi 84.
Fire-Worship 120.
First Conquerors of India?
272.
First—the Clue to the Aryan
Cradle in Aryāvarta 100,
132, 159.
First—the—destruction of
Vritra 103.
First drops of water 104.
First fall of rain 103, 105,
439.
First giver of rain showers
163-4.
First heroic deed of Indra
96, 97, 99, 103, 159.
First light or rays 104, 108,
160, 440.
First observation of the fall

of rain by our Primitive
Ancestors 99, 103, 105, 109,
132, 159, 439-40.
First showers (of rain) 96,
98, 100, 160.
First waters made to flow
160.
First Seed of Aryan Settle-
ment 212.
Fish—the—who guided Manu
in the Deluge 400, 401.
Fish Legend 400, 403, 406.
Five Seasons 430, 438, 443,
447, 449, 451, 455, 459.
—*Artificial or Man created*,
and as such, subsequent, re-
cent, supplementary, and
adopted for the Arctic ritu-
al exigency 433, 439, 441,
450, 451, 455.
Five season year—later and
recent 451, 455.
Foreigners 40, 67, 80, 82,
93, 95, 109, 183, 271, 273,
280, 281, 294, 303, 324,
325.
Foreign origin of the Indians
not traceable anywhere
94, 257, 258, 259, 267,
272.
Fossils 6, 12.
—in the Salt Range of the
Panjab of older age than the
Lowest Cambrian, or pre-
Cambrian—11, 12.
Fossil remains 5, 6.
Frashostra 213.
Fryāna 212.
Further East (Farther East
177, 178, 424.
Further India 19.

G

Ganesh (Hindu Deity) 413.
Gangarides 489. (Greek
name of the territories in-

- cluded in the Empire of Chandragupta).
- Gangā** or the Ganges 65, 67, 68, 69, 70, 71, 72, 92, 151, 181, 185, 186, 187, 235, 236, 323, 394, 417, 418.
- Gatæ** 84.
- Gāthās** 394.
- Gāthā** Ahuna Vaiti 140, 211.
- Gāthā** Spenta Mainyus 211.
- „ Ustan Vaiti 204, 212, 261.
- „ Volu Khshathrem 213.
- Gaul** 225.
- Gautama** (Brāhmaṇa) 298.
- Gautama** Buddha-the Great. 58.
- Gedrosia** 422.
- Geiki** (Prof) 403.
- Geological** evidence or testimony 16, 18, 19, 28, 164, 477, 478, 481.
- German** Language 54, 55, 234.
- Germany** 55, 66, 119, 225, 412.
- Germans** 56, 74.
- Germs** of European arts (carried to Europe by Hindu Settlers in Greece) 411.
- Gesenius** 86.
- Ghauts**-trees found on the-similar to those found the Zanzibar coast of Africa 425.
- Gilbert** 471.
- Gibbon**-Edward IX.
- Glacial** age 469.
- „ Epoch 19, 34, 42, 151, 381, 403, 471, 474, 475, 476.
- „ Era 398, 402, 471,
- „ Period, 9, 399, 402.
- „ advent of the-31, 42, 399.
- „ Commencement of the- 28.
- Globe**-primary state of the-2.
- Godavari**-Gravels of the-19.
- „ remains of human implements found in the gravels of the-19.
- God** (of Agriculture) 364, 365.
- God-created** Six Seasons 432.
- „-fashioned tract, or God-created Region or land 21, 22, 77, 78, 79, 192, 194, 461.
- Goldstucker** 329.
- Gomati** or Gomai 69, 70, 182, 188, 345, 348.
- Gotama** Rahugana 176, 318, 319, 320.
- Gothic** language 51, 65, 235.
- Gotho** (tribe) 84.
- Goths** 84.
- Granite** Crust 3.
- Great Britain** 225, 411.
- Great Ice-Age** 28, 29, 42, 43, 61, 151, 157, 206, 224, 225, 352, 381, 382, 393, 394, 399, 401, 403, 406, 407, 408, 435, 438, 462, 469, 470, 471, 476, 488.
- „ advent of the-31, 43, 131, 381, 382, 393, 394, 401, 408.
- Greece** 49, 50, 66, 74, 90, 91, 225, 407, 410, 411, 412, 479, 486, 490.
- Greek** 49, 51, 54, 55, 65, 226, 234, 235.
- „ Language (a derivation from Sanskrit) 410.
- Greek** legislation inspired by Manu 490.
- Greeks** 56, 74, 222, 237, 281, 477.
- Griffith**. R. T.H. 25, 99, 166, 167, 255, 277, 280, 345, 346, 347, 359, 364, 366, 367, 418.
- Grimm** 55.

Grote 408.

Guides for ascertaining the period of Arctic observations 464

Guiding Mark-the Northern Mountain-to return Home to Āryāvata, during the Snow-floods of the Great Ice Age 398.

Gurgan 215.

Gwallars 6.

II

Habitable condition of the Arctic, only possible in the Tertiary Era, and before the Advent of the Great Ice-Age or the Pleistocene Period, 157 Foot-note, 468, 469, 470, 488.

Haoma or Homa, Hoama, 111, 112, 113, 115, 117, 118, 120, 133, 140, 141, 210, 230.

Halbed 490.

Hapta-Hindu (Hapta-Hindu) i. 112, 133, 153, 197, 198, 207, 217, 219, 220, 221, 231, 236, 239, 242, 352, 392, 393, 396.

Hardy (Mr.) 413.

Harahvaiti 198, 207, 239, 393.

Haroyu *vide* Sarayu, 207.

Haug (Dr. Martin), 114, 115, 118, 140, 141, 142, 145, 199, 200, 205, 206, 208, 209, 210, 211, 213, 215, 216, 217, 229, 230, 234, 261, 268, 356, 357, 358, 359, 375, 376, 377, 395, 396, 399, 452, 453.

Heeren 216.

Haussknecht, 118.

Hebrew legislation (inspired by Manu) 490.

Hebrews 86.

Helio, *vide* Surya 235.

Himanta and Shishira seasons amalgamated 446, 450

Herat (Aria), 215, 422, 423.

Hermes, 235, 407, *vide* Sarameya.

Heroic deed, exploit, feat, or achievement of Indra 105, 106.

Heroic deed-the first-96, 97, 99, 103, 105, 159, 350.

Heroic-deed-the second-101, 103, 105, 159, 350.

Heroic-deed-the third-101, 103, 105, 159, 350.

Highest Mountain 32.

High lands of Central Asia, iii.

Hill-tribes (*aborigines*)? 94.

Hillmend (River), 215.

Himalaya, 30, 31, 43, 74, 81, 85, 125, 131, 136, 145, 176, 185, 189, 262, 341, 343, 398, 400, 436.

Himalayan Chain, 29, 75, 80, 82, 88, 125, 131, 188, 258, 274.

„ High lands, 121.

Himalaya Mountain 28, 29, 121, 124, 125, 126, 127, 130, 137, 141, 195, 224, 318, 334, 406, 410, 440.

Himalayan Range 29, 406.

„ Soma 126.

„ Wall 406.

Himalayas-Skirts of the remarkable for the abundance of extinct mammals 18, 28.

-the Great Mountain wall 29, 30.

Himavat 30, 124, 406.

Hindu, Hindus, or Hindoos. i, 41, 51, 75, 82, 83, 87, 91, 92, 183, 187, 199, 258, 262, 373, (Āryans of India proper-397), 409, 410, 413,

426, 427, 486, 487, 489, 490.
Hindu Artist—the executor of Deities in America 416.
Hindu Deities in America 415.
Hindu Discovery of America 414, 415.
Hindu Emigration from Āryāvṛta 50.
Hindu Empire. (Extent of) 442
Hindu influence and Communication in America 416.
Hinduism—the highest God of — (Indra) 218, 229.
Hindu efficiency in Astronomy and Geometry 489.
Hindu—Kush 35, 74, 160, 183, 184, 188, 250, 381.
Hindu merits and their ancient civilization 486,
Hindu Origin of the Earth-Works in America 414, 416.
Hindu Origin of Hebrew and Christian Revelation 42.
Hindu or Indo-Aryan things—tendency to modernize—480, 481, 484.
Hindu priests 118.
Hindu remains, 413.
Hindustan, 51, 71, 415, 425.
Hindu or Indo-Aryan thought and culture, 489.
Hindus' civilization, and the antiquity of their religion 490.
Historical Indies (Hind, Sind, and Zang) 425.
Hoary Ancestors 350, 356.
Hoary Fore-fathers 332.
Hoernes' Moriz. Dr. 61, 62, 76.
Hofer 46.
Holy Land (of Christians) 60
Homa or Houma (vide Homa).

Home (India—the earliest) i.
Home of the Āryas, 231.
Home and Cradle 173, 221, 322.
Home-grown Poetry, religion, Civilization, and literature 169.
Homa-juice 230.
Hormazd or modern Hormasji 227.
Hotā 233.
Human Cradle 24.
Human implements 19.
 —Workmanship—clipped flint flakes of—19.
Humboldt (Baron) 413.
Hum-juice 117, 158.
Hum Shrub 117, 158.
Hunter (Dr. Sir W.W's, Indian Empire) 39.
Hyarotis (Parushnī or Irāvati) 282 *vide* Rāvi.
Hydraotis (or Ravi) 282
Hypanis *vide* Hyphasis
Hyperboreans 91.
Hyphasis (Ilypasis) 103, 281
Vide Arjikīyā, Beas, or Vipāsh.
Hypnotism 472.

I

Ice Ago 61, 469.
 „ floods 33, 398.
Ignis *Vide* Agni 234.
Ilā. 174
Ilala 312, 314.
Immigrants (Aryans—in India ?) 40, 80, 83, 95 104, 109, 161, 188, 257, 259, 280, 325.
Immortal (Dāsas and Rākshasas considered themselves as such), 294.
India (or Ind) I, II, IV, 4, 5
 6, 16, 18, 31, 39, 40, 42, 44, 46, 48, 49, 52, 55, 58, 59, 60, 64, 66, 71, 73, 74,

- 75, 76, 82, 83, 84, 89, 90,
91, 92, 94, 104, 113, 116,
119, 121, 128, 132, 136,
138, 153, 169, 183, 184,
186, 188, 197, 198, 207,
217, 258, 259, 262, 271,
272, 273, 275, 280, 286,
302, 314, 315, 324, 325,
397, 406, 408, 409, 411,
413, 419, 420, 422, 423,
424, 425, 426, 431, 473,
479, 486, 490.
- India-Continent of—**
 „ Cradle of the Indo-Ger-
 manic race 73.
 „ Geological survey of—
 3, 4.
 „ Imperial Gazetteer of—
 7, 12.
 „ Low temperature of—10.
 „ Northern—73, 74.
 „ Southern—413.
 „ Tertiary formations in—
 18.
- Indian Archipelago—**413, 422,
423, 424.
 „ Area 37.
 „ Colonies 425.
 „ Colonisation 410.
 „ Culture 250.
 „ Mankind-Brahmana the
 type of—40.
 „ origin of the races of
 Europe 48, 397.
- Indian origin of the ruins in
 the Far East 424.**
 „ Peninsula 18.
 „ People 250.
 „ Race 71, 271, 315.
 „ Review (Madras) 415
 „ Settlements in the Far
 East 424.
- Indians I, 56, 73, 82, 86, 87,
 94, 113, 119, 184, 197, 206,
 220, 250, 252, 258, 289,
 290, 368, 400, 410.**
- India-Propriety 88, 163.**
Indo-Aryan colonists in the
- Arctic 224.**
 „ Aryan Gods 218.
 „ Aryan Parent-stock 42,
 261, 397.
- Indo-Aryans i, iii, 39, 57, 60,
 64, 82, 88, 92, 96, 116, 120,
 133, 136, 145, 150, 181,
 183, 187, 188, 197, 198,
 200, 205, 206, 218, 219,
 220, 221, 222, 223, 225,
 226, 227, 234, 238, 242,
 257, 262, 272, 375, 384,
 394, 397, 398, 408, 477.**
- Indo-European language 207.**
Indo-European nation 198.
**Indo-European period 110,
 150, 152.**
- Indo-European stock 197, 207,**
Indo-Germanic languages 61.
Indo-Germanic race 73.
Indo-Gothic branch 84.
Indo-Iranian Period 120.
Indo-Iranians 57, 135, 151.
- Indra 96, 97, 98, 99, 100,
 101, 102, 103, 105, 106,
 107, 108, 109, 123, 128,
 129, 130, 132, 133, 134,
 138, 143, 156, 159, 160,
 161, 162, 164, 173, 195,
 196, 201, 204, 218, 227,
 228, 229, 241, 243, 246,
 247, 248, 253, 254, 255,
 277, 279, 285, 289, 290,
 302, 326, 333, 334, 335,
 338, 339, 350, 361, 363,
 364, 366, 380, 384, 385,
 417.**
- Indra-Agni 253.**
Indra-Varuna 279.
Iudu (Soma) 142.
**Indus (or the Sindhu).
 20, 21, 65, 69, 70, 73, 74,
 81, 98, 99, 100, 107, 109,
 124, 127, 130, 131, 145,
 151, 159, 179, 180, 181,
 186, 187, 188, 189, 196,
 202, 207, 235, 236, 239,
 287, 324, 325, 335, 336,**

337, 340, 341, 342, 343,
344, 345, 346, 347, 348,
349, 350, 371, 394, 396,
409, 411, 418.
Inter-Glacial Eras (Period).
403, 487.
Invaders (Aryan-of India) ?
80, 183, 283.
Invasion of India by the
Aryans (?) 83, 106.
Inveteracy of prejudices
487.
Iran (*Vide Persia*) 31, 116,
132, 133, 161, 286, 393,
394, 398.
Iranian brethren 132, 142,
261, 284, 302, 304, 352.
Iranian country 73.
Iranian doctrine 220.
Iranian god 218.
Iranian (Language) 226 (*vide*
Zend language).
Iranian Plateaux 214.
Iranian Prophet 230.
Iranians i. 56, 73, 112, 114,
115, 132, 197, 199, 200,
201, 206, 210, 211, 216,
217, 219, 220, 221, 222,
223, 224, 225, 226, 229,
230, 231, 234, 236, 237,
238, 289, 240, 241, 242,
245, 246, 250, 251, 256,
261, 267, 272, 278, 286,
287, 306, 368, 376, 377,
392, 393, 394, 395, 397,
398.
Iranian Scripture 376.
Iranian Soma-shrub 117.
Iranian tribes 212.
Iranic Aryans 376.
Iranic mythology 227.
Iran. The corrupt form of
Āryāyanas, i. e. the abode
of the Āryans 214.
Irāvati (*vide Ravi*).
Ireland 225, 412.
Ishti 233.
Islamic faith 269.

Israel 332.
Ishti Zendic form of Ishti
232.
Italian (tongue) 83.
Italians 74.
Italy 66, 225, 412, 479
Itarā 276.

J

Jacollot M. Louis 42, 50, 53,
89, 259, 397, 408, 490.
Jamna (*Vide Yamunā*).
Japan 58, 59, 91, 423.
Jātavedas (Agni) 298.
Java 91, 424, 426.
Jaxartes 35, 36, 73, 214.
Jerusalem 60.
Jesus Christ 60.
Jones (Sir William) 86, 413.
Juda 332.
Judd, Professor 2, 7, 11, 12,
16, 471.
Judea 49, 50.

K

Kabul (Territory) 58, 215,
422.
Kabul, Kophen or Kubhā River
67, 68, 69, 71, 72, 182, 185,
187, 188, 189, 239, 324,
325, 345, 348.
Kaikasi 297.
Kaikeyi 292.
Kall Age 475.
Kālidāsa IV, 125, 275.
Kambojas 250, 267, 270.
Kandahar 215, 422.
Kandragupso (*Vide Chandra-*
gupta).
Karli Caves 425.
Kashmir 121, 262.
Kanshitaki Brāhmaṇa 23,
179.
Kavasha (Rishi) 354.
Kava Us (or Kāvya Ushanā).
Vide Kāvya Ushanā.
Kāvya Ushanā 232.
Keane. Prof. 63.

Kelvin (Lord) 2.
 Kerman (In Persia) 117, 118, 158.
 Kern (Dr.) 360, 361, 423
 khokand 214.
 Kiao Tchou 427, 428.
 Klepert (Dr.) 215.
 Killer of Vitra or enemies 229.
 Kishvars (or Zondic Kaisha-varo). *Vide* Seven Dvipas or Seven Kishvars 231.
 Koli Christian converts 269.
 Korla 58, 59.
 Kosalas 177.
 Kosti (Is the Sacred thread of the Parsees) 233.
 Kravya 291.
 Krishna (God-Images of-) in America 415.
 „ Garbha 245, 288.
 „ Tvacha 244, 288.
 „ Yoni 245.
 Krita Age 475.
 Krittikas (Pleiades) 62, 399, 474.
 Krumu or Kurum 69, 70, 182, 188, 239, 345, 348.
 Kshatriya 263, 268, 270, 272, 276, 278, 369, 426.
 Kubhā *Vide* Kabul river.
 Kullūka 79, 194.
 Kumaun-Silurian or *post*-Vindhyan fossils in the north of-27.
 Kumbhakarna 292.
 Kurukshetra 79, 128, 182, 343.
 Kusha grass 114.
 Kushikos 181, 202.
 Kusumapura (Patna) 282.
 Kutlu (a Hindu Chief in China) 427.

L

Lacouperie (Terrien De) 426.
 Land of Agriculture-Bhārata

-Varsha 396.
 Land of birth of the Aiyas. 231, 236, 243.
 „ of equal Days & Nights. 429, 443, 461.
 „ of *evanescent Dawns* and *fleeting twilights* 443.
 „ of Five rivers 184.
 „ of food-grain 396.
 „ of God.....21.
 „ of long Dawns 156, 157, 383, 384, 441, 444.
 „ of long Days 157, 382, 383, 384, 429, 444, 462
 „ of long Nights 156, 384, 385, 386, 429, 444, 462.
 „ of varying lengths of Days and Nights 389, 390, 429, 442.
 „ of Sacrifices 202, 220, 221, 371, 396.
 Land of the Seven Rivers ii, iii, 16, 17, 18, 19, 20, 22, 29, 32, 40, 42, 64, 67, 93, 95, 96, 103, 104, 105, 106, 107, 108, 109, 112, 115, 116, 124, 125, 127, 130, 131, 132, 133, 138, 141, 144, 149, 150, 154, 155, 158, 159, 160, 161, 163, 167, 168, 175, 182, 183, 184, 187, 188, 189, 190, 191, 194, 195, 196, 198, 202, 207, 211, 214, 218, 219, 220, 221, 223, 224, 225, 235, 238, 240, 242, 245, 246, 247, 253, 255, 257, 259, 271, 280, 281, 282, 283, 286, 288, 309, 314, 316, 321, 322, 324, 325, 326, 327, 333, 334, 335, 338, 349, 350, 351, 352, 362, 368, 371, 372, 379, 380, 386, 392, 396, 397, 398, 406, 418, 419, 429, 433, 435, 436, 438, 439, 440, 454, 461, 462, 477.

„-Origin of the Aryan man in the-18.
Land of Six Seasons 360, 396, 461.
Lanka (Lang-ga or Lang-ya) 427.
Lapworth (Prof.) 2, 3, 13, 14, 18, 468.
Lassen 55, 67, 73, 86, 119, 120, 215, 216, 220.
Latin 51, 55, 65, 83, 226, 234, 235.
Latins 56.
Laurentian Epoch 7.
Lepsius 86.
Letts 56.
Lithuanian (people) 45.
 „ Language 45, 52, 53, 55, 234.
 „ Literature 52.
 „ Steppe—(*the supposed habitat* of the Aryan race, mentioned along with other *imagined Aryan Cradles*). 76.
Loewe. James H. 61, 76.
Lord of the Field 364.
Lorinser (Dr.) 482.
Lu (in China) 427.
Lunar Calendar 430, 431.
Lyall (Mr. C. J.) 116.
Lyell. Sir Charles 403.
Lykaon 407.

MI

Macdonell (Professor) 137, 183, 367.
Madhya Desha 182, 190, 298.
Magadha 282.
Maghavan 289.
Magians 112.
Mahā Bhārata 114, 125, 136, 192, 193, 266, 268, 312, 313, 390, 420, 423, 424, 484.
Mahī Dāsa 276.
Mahī Dāsa-Aitareya. 276.

Mahomedan Invasions of India 269.
Māli 297.
Manchuria 58, 59.
Mangolia 58, 59.
Man-Tertiary 19.
Manu (मनु) the Progenitor, or the Aryan leader of our Arctic colonies 29, 32, 90, 106, 107, 362, 400, 401, 402, 404, 405, 406, 462.
 „ the first Sacrificer 107.
Manu—the Law-Giver, and the Author of the Manu Smṛiti. 75, 77, 79, 80, 82, 87, 88, 170, 182, 191, 193, 194, 248, 249, 250, 258, 267, 273, 274, 390, 421, 422, 423, 461, 475, 490.
Manu's Ascent 407.
 „ Binding of the Ship 407.
Maratha Empire in India 275.
Marathi language I, IV.
Margiana 215.
Mars. Vide Marut 235.
Marudvridhā 69, 70.
Marut 235, 239 277.
Massilia 74.
Māthava (*Vide Videgha*).
Matsyas (country of the) 79, 182.
Matutinal Deities 351.
Mauryan dynasty 422.
 „ King 282.
Max-Müller F. (Professor) ii, 46, 51, 54, 55, 63, 65, 66, 67, 73, 96, 103, 117, 118, 185, 187, 197, 198, 207, 217, 262, 278, 291, 331, 332, 333, 359, 360, 375, 409, 412, 419, 458, 459, 472, 476, 480, 481, 482, 485.
Mazda 232.
Mazdayasana 210.
Mc Gee, on the time that has elapsed since the com-

mencement of the Cam-
 brian Era to the present
 day 2.
Medhātithi 432.
Media 214.
Mediæval ages 422.
Medlicott. Supt. Geo-Sur-
 vey of India 3, 4, 10, 18,
 27, 37, 38.
Megasthenes 489.
Mehatnu 69.
Meru 234.
Merv 215.
Mesmerism 472.
Mesozoic Epoch 468, 470.
 " Era 5.
Messagetæ 84.
Mothusejah 490.
Mexicans 413.
Mexico 414.
Miami River 415.
Middle Land 67.
Mill (Historian of British
 India) 486, 487.
Miocene date—formations
 in India of-18.
Miocene Man 19.
Miocene upper-deposit 19.
Middlemiss 11.
Mississippi 414, 416.
Missouri 416.
Mithra (the Zendic corrupt
 form of Mitra) 231.
Mitra 231.
Mlechhas 80, 193
Mommsen 55
Monroe-Country 416.
Moon 395.
Moon shapes the months and
 years 431.
Mosaic creation (is but of
 yesterday in comparison
 with the Hindu antiquity)
 490.
Mother-Country iii. 28, 68,
 199, 205, 221, 224, 394,
 398, 424, 426, 436, 439.
Mother-land 68, 384.

Mother-tongue iv. 313, 314,
Mountain-Wall 29, 30
Mridhra vāchas—incorrect
 speakers or stutterers 260,
 263, 288, 300, 304, 306,
 307.
Mriga 474.
Muir. Di. 52, 53, 65, 67, 69,
 70, 81 82, 94, 137, 177,
 182, 184, 186, 212, 214,
 216, 239, 249, 250, 252,
 258, 260, 265, 269, 270,
 291, 308, 313, 314, 323,
 343, 345, 347, 348, 357,
 404, 419.
Munjavat Mountain (or Mūja-
 vat, Mūnjavān) 125, 126,
 131, 136, 137, 141.
Mussalmans 269.
Mutibas 251.

N

Nairyo-shanha. (Zendic cor-
 rupt form of Nārashansa)
 231.
Namuchi 334.
Nārashansa 231.
Narbudha valley-fossilifer-
 ous beds in the-18.
 —remains of human imple-
 ments found in the gra-
 vels of the-19.
Nāsatyas 231, 328, 335.
Natal 289, 290.
Naval Expedition (in Rig-
 Vedic times) 419.
Negroes 61.
Neobolus 5, 12, 13.
 " beds 11.
Neophytes 214.
Nesfield 271, 315.
New faith 212, 213.
New-York 414.
Niagara falls 403.
Niggers 262.
Nile 409, 479.
Nirukta. 263, 327.

Nisa or **Nisaea** (the fifth created country of Ahuramazda) 215.

Noetling. Dr. 11, 12, 13, 16, 27.

Nomadic life 374, 375.

„ people 373.

Nomads 352, 366, 373, 374, 375, 376, 378.

Non-Aryan language 251.

Non-Aryan Origin of Dasyus and others? 94, 252, 259, 260, 270, 274, 290, 294, 297, 313.

Non-Aryans 40, 249, 267, 274, 275, 280, 283, 285, 291, 292, 339.

Nāon Raithya-daeva *Vide* Nāsutyas.

Non-Sacrificer 199, 202, 209, 213, 214, 220, 243, 244, 246, 248, 255, 262, 270, 278, 295, 301, 309, 311, 339.

„ **Sacrificing** or *non-offering* Aryas—the Dissenters or Renegades 202, 253, 272, 301, 338, 362.

„ **Sacrificing** Rākshasas (of Aryan blood) 291, 313.

„ **Sacrificing** Zoroastrians (of Aryan blood) 204.

Northern boundary 29, 43, 224.

„ hemisphere 37.

„ Home 151, 157.

„ India 73 74, 170.

„ Mountain 29, 30, 31, 32, 33, 131, 176, 274, 318, 398, 400, 405, 406, 436, 462, 470.

„ parts of Europe and Asia 149.

„ race (our Aryan Ancestors? A groundless supposition) 437.

„ regions of Europe and Asia 138, 139, 150.

„ tracts of Europe and Asia 149, 151, 153, 154, 155.

North Pole 151, 157, 388, 389, 390.

North-Western Frontier (of India or Bhārata-Varsha) 169, 325.

North-W. at India—fossils in—of *pre-Cambrian* or *Vindhyan* Age 27.

North-West Passes (of India) 64.

Norway 225.

Not-Pressers (as distinguished from *Pressers*) 266.



Observation or witnessing of the Arctic phenomena 465, 488.

„ antiquity of the—488.

Occident—learned men of the—93.

Ohio 415.

Oldest life types, that is, *pre-Cambrian* or *Vindhyan*, appear in the Salt Range of the Panjab 11, 27.

Oldham Dr. Supt. Geo. Survey—India 4, 10, 11.

Old High German 235.

Old-Slavonic 235.

Olenellus 5, 6, 11, 13.

„ Zone 5.

Olenus Indicus 11, 13.

Olympus 408.

Ordovician Era. 13.

Oregon 417.

O'Reilly 412.

Orgi *Vide* Agni 234.

Orientalists 86.

Orient—the—39, 45, 63, 93.

„—the *Cradle* of the Aryans 16, 17.

„—the *Cradle* of the human-race or mankind 17, 45.

Origin of vitality in *Āryā-*

varta 10, 194.
Original Calendar (*Vide*
Calendar of Six seasons).
 „ *Country* i.
 „ *Habitat*-of the Aryan
 race, where? 76.
 „ *Home* 151, 199, 322, and
Cradle 199, 322.
Orion (*Vide* *Mriga*) 474, 475.
Orion-Period 474.
Orpheus *Vide* *Ribhu* 235.
Ortho-Cephalic 43.
Oud (*Onde*) 207, 239.
Outlanders 302.
Oxus 35, 36, 73, 214.

P

Pacific 416.
Paijavana 276, 277.
Palæontologia Indica 13.
Palæozoic Epoch 9, 10, 468
 „ *Era* 5, 9.
 „ *Period* 14.
 „ *Rocks* 10.
 „ *Times* 4, 9.
Palestine 60, 412.
Pāli 53, 83.
Pallbohra (*Greek* corrup-
 tion of Pātaliputra, also
 written Polybhothra *p.* 489).
Palmir 214.
Pān. *Vide* *Pavana* 235.
Panchagavyam 233.
Panchālas (*country of the*)
 79, 182.
Pancha Nada 190.
Pandit S. P. 25, 346.
Pāṇi 458.
Pāṇini 400.
Pāṇi people 309.
Panjāb (*Punjab*) 5, 10, 11, 12,
 20, 27, 67, 71, 74, 91, 103,
 150, 151, 153, 180, 183,
 184, 185, 186, 189, 190,
 207, 235, 239, 337, 343,
 375, 411, 418.
Parent--Indo--Aryan stock

42.
Parjanya (*Rain*) 195, 235
Parnassus 467.
Paropanisadae 423.
Parsees (*Parsis*) 114, 117, 118,
 199, 223, 227, 233, 234,
 287, 477.
 „--*Religion of the*--114.
Parsi-ritual 135.
 „ *Scriptures* (*sacred*)
 110, 152.
Parthia 426.
Parushnī, Irāvati, or Rāvi.
 (*cile* Rāvi).
Pastoral people 373.
Pataliputra (*Modern Patna*)
 282.
Patna 282.
Paulastya 291.
Paurukutsya 278.
Pavana 235.
Peninsula (*of India*) 4, 6.
Peoples (*five*—पञ्चजनः) 302.
Periplocaaphylla 118.
Perkunas 235. *Vide* *Par-*
janya.
Permo-Carboniferous times
 6.
Persia (*Iran*) 31, 49, 50, 73,
 83, 89, 91, 116, 118, 119,
 132, 133, 161, 197, 198,
 201, 206, 212, 214, 218,
 219, 220, 221, 223, 224,
 411, 412, 422, 425.
Persian Gulf 425.
 „ *Kings* 332.
Persians 83, 113, 133, 199,
 206, 222, 223, 238, 250,
 251, 397, 490.
Persic (*language*) 83.
Perso-Aryans 112, 114, 116,
 145, 183, 197, 198, 199,
 200, 201, 210, 213, 214,
 216, 218, 220, 223, 224,
 240, 245, 253, 278, 286,
 287, 304, 389, 392, 397.
Peruvians 413, 414.
Phālguna 113, 114.

- Phænicia** (Phenicia) 91, 411.
Phenicians 86.
Phenicio-Arabian (or Semi-
 tic) race 85.
Phenomena founded on
 observation of facts 464.
Phillipines 423, 424.
Phrygian Gods 420.
Pijavana 277.
Pioneers of the Soma-Cult
 (the Indo-Aryans) 120,
 138, 139.
Pishâcha (tribe) 297.
Place (or Region) of the ori-
 gin of the Aryan Gods 316,
 321, 322, 327, 333, 334,
 335, 336, 337, 338, 342,
 349, 350, 351.
Planet-the Earth-1 2, 3.
 —History of our-1.
Plato 472.
Plelades (*Vide* Krittikas)
Pleistocene Age 398.
 — Epoch 470.
 — Era 435, 469.
 — Period 382, 402, 469
Pilny 103.
Pliocene-Man 19.
Pliocene rocks 18.
Plutarch 112.
Plutonic rocks 6.
Pococke 410, 412.
Polak (S. L.) Mr. 290.
Polar characteristics 388,
 464.
Polar regions 37, 391, 392,
 395, 442, 464, 488.
Polar Sea 36.
Poona 115.
Posche 45.
Post - Glacial period or Era
 403, 474, 475.
Post - Vedic researches in
 Geology 25.
Pott 55, 62.
Prajapati 146, 268, 294, 395,
 446, 450, 451, 460.
Prâkrit 53, 83.
Pralaya 400, 475.
Pramantha 235.
Prâtishâkhya 480.
Pre - Cambrian
 —Epoch 8, 11, 16, 37.
 —Fossils 27.
 —Life 27.
 —Period 7, 12.
 —Times 16.
Pre-Glacial Arctic Colonies
 448.
Pre-Glacial Man 19.
Pre-Glacial period 398.
Pre-Orion (or the Aditi)
 period 477.
Pre Pleistocene Ancestors 19.
Pre-Rig-Vedic Ancestors 71.
 72, 373, 476.
Pre-Rig-Vedic period, Era,
 or times, 71, 354, 449, 470.
Pre-Silurian-Vindyans 4.
Pressers of Soma 266.
Pre-Vedic times or period
 353, 364, 368, 386.
Pre-Vindyan Epoch 7.
Pre-Vindhyan Times 4.
Primary language 310.
Primeval Age. 135, 152,
 158.
 —Oldest relic of the - 135
Primitive Agriculturists 352.
Primitive Ancestors (Ar-
 yan)
 i. 21, 30, 49, 68, 77, 98,
 99, 100, 103, 105, 109,
 132, 135, 138, 139,
 140, 143, 149, 159,
 160, 167, 168, 171, 172,
 173, 188, 191, 194, 197,
 235, 240, 242, 245, 257,
 283, 284, 304, 316, 317,
 321, 322, 324, 330, 332,
 335, 349, 352, 353, 358,
 361, 362, 364, 365, 366,
 368, 369, 372, 373, 374,
 375, 376, 397, 406, 431,
 434, 436, 440, 463, 464,
 467, 470, 471, 476, 477,

487.
Primitive—Aryan Man. 106, 107.
 —Astronomers 374.
 —Fore-fathers 29, 104, 163, 173, 185, 195, 220, 273, 310, 311, 317, 319, 333, 368.
 —Language 282, 397.
 —People 262.
 —Poets 374.
 —Philosophers 374.
 —Progenitors i, 20, 96, 97, 98, 100, 101, 104, 106, 107, 209, 240.
 —Scene 195.
 —Scientists 374.
 —Sires 353, 374.
Prismatic seven colours of a ray 449, 472.
Prometheus 235, 407. *vide* Premantha.
Prophetic Announcement 398.
Properties of matter discovered by Vedic Rishis 472.
Proselytes 244.
Proto-Aryan Epoch 132.
 — Language 66.
 — Period 120.
 — Speech 66.
Ptychoparia Warthi 13.
Pulastya 291, 297.
Pulindas 251.
Punarvasu 474.
Pundras 251.
Punjab (*vide* Panjab).
Purāṇa Group 12.
Pure Aryan blood 314.
Purukutsa 279.
Purukutsāni 278, 279.
Purūravas (king) 275.
Purusha Sūkta (antiquity of) 357, 358, 359, 360, 361.

Pūshan 357, 359, 366, 432.
Pushpapura (or Patna) 282.
Pūtika 113.
Pyrrah 407, 408.

Q

Quaternary Era (Period) 403, 471, 476.

R

Races (have) 302, 303.
 (पंच मनुष्य, पंच मानवाः)
Raghuvamsha V.
Ragozin Lennide A 95, 97, 120, 262, 266, 329, 369.
Rai 215.
Raja Rishi 278.
Rajputa 39.
Rajputana 4.
Rājputana Sea 4.
Rākshasas 257, 260, 263, 284, 285, 288, 290, 291, 292, 294, 295, 296, 297, 298, 299, 300, 301, 310, 312, 313, 314.
Rāma 275, 292, 413, 414, 420.
Rāma Dāsa 275.
Rāma Sitva 414.
Rāmāyana 285, 291, 292, 294, 296, 297, 299, 312, 313, 314, 420, 423.
Ranghā or Rānhā *vide* Rasā.
Rasā 69, 154, 207, 215, 219, 239, 240, 337, 343, 345, 346, 347, 348, 393.
Rathvi (Raspi) *Vide* Adhvar-yu.
Ratu 232, 395.
Rāvāna 291, 292, 293, 299, 312.
Rāvī (Irāvati or Parushni) 69, 70, 151, 282, 338, 339, 394, 418.
Ray-colours (*Vide* Seven Prismatic Colours of a ray)

- Redlich** (Dr. Karl. A.) 12.
Red Sea 425.
Refrigeration 3.
Renegade (Arya) 249, 253, 255, 260, 261, 267, 269, 284, 285, 339.
Renegade (non-offering or non-sacrificing, 296.
Rig-hymns 121, 190.
Region-God-created 78.
Region-God- fashioned 21, 22.
Region-God-made 79.
Region of Brahmā-the creator 81.
Region of God 194.
Region of the origin of life or vitality 165, 168, 172.
Region of the sacred river Sarasvati iii, 322, 352.
Region of the Seven Rivers 406.
Reminiscence and relic of twelve months 454.
Rhode 216.
Rhys. Professor 36, 420.
Rhys Davids 58.
Ribhus 235, 328.
Rig-Mantra 318.
Rig-Veda ii, 8, 20, 21, 22, 23, 24, 26, 46, 61, 64, 65, 67, 69, 71, 77, 94, 95, 97, 98, 99, 101, 104, 105, 107, 108, 109, 110, 111, 122, 124, 125, 126, 131, 137, 138, 139, 142, 143, 144, 145, 152, 155, 156, 157, 158, 159, 162, 166, 170, 172, 174, 175, 176, 178, 179, 180, 181, 185, 186, 190, 194, 196, 201, 227, 231, 239, 240, 247, 248, 252, 253, 255, 257, 260, 263, 264, 265, 270, 272, 273, 274, 276, 277, 278, 279, 282, 283, 284, 285, 287, 289, 290, 295, 296, 301, 303, 306, 308, 309, 310, 311, 313, 320, 321, 326, 327, 328, 330, 332, 333, 334, 335, 337, 338, 340, 341, 342, 343, 345, 347, 348, 349, 353, 354, 355, 356, 357, 358, 359, 361, 363, 364, 368, 371, 372, 373, 374, 376, 378, 380, 382, 383, 384, 385, 387, 390, 396, 401, 417, 419, 420, 421, 423, 430, 431, 432, 433, 435, 437, 438, 441, 448, 459, 460, 463, 464, 465, 466, 471, 473, 474, 476, 477, 478, 480, 487.
Rig-Veda—the oldest, the most genuine, and extremely authentic document in the world, known as the Book of Books. ii, 65, 95, 96, 124, 331, 372, 419.
Rig-Vedic Ancestors 20, 25, 68, 72, 195, 254, 261, 265, 301, 334, 380, 388, 431, 439.
—Aryans 281.
—Bards 24, 65, 159, 272, 285, 385, 421.
—Evidence (testimony) 171, 208, 319.
—Fore-fathers 20, 21, 77, 96, 97, 138, 143, 171, 261, 266, 272, 283, 284, 317, 325, 336, 366, 433, 454, 464, 487.
—Geologists 26.
—Period 71, 257, 390, 434, 472, 476.
—Poets (Poet) ii, 21, 26, 100, 104, 124, 126, 128, 142, 189, 246, 279, 289, 329, 354, 365, 431, 432, 434, 437.
—Religion of Sacrifices 213.
—Rishis 122, 167, 189,

196, 201, 261, 279, 382, 390.
 — Times i. 23, 449, 470.
 — Torch 122.
 Rita (the Cosmic order) 445.
 Ritu 395. *Kide* Iranic word Ratu meaning *season*.
 Rivers—divine—78.
 Roman Empire — “Decline and Fall of the”—IX.
 Roman Legislation (inspired by Manu) 490.
 Romans 222, 237.
 Rome 49, 50, 91, 486, 490.
 Roth (Prof.) 95, 95, 116, 117, 186, 249, 250, 285, 303, 419.
 Rudra 364.
 Russia (South-East) 76, 225.

S.

Sacra 84.
 Sacred Thread 233.
 Sacrifice 134, 135, 209, 213, 245, 313.
 Sacrifice (origin of) 129.
 Sacrifice (Soul of) 129.
 Sacrifice Loving Aryan man (or the *Sacrificing* Arya) 22, 106, 108, 142, 143, 172, 199, 202, 204, 220, 243, 246, 247, 256, 278, 300, 313.
 Sacrifice—an old Indo-Iranian institution 135.
 Sacrificial Fire 173, 178, 319, 322.
 Sacrificial offering (*primeval* and *the most ancient*) 130.
 Sacrificial region 80, 273.
 Sacrificial rites 284.
 Sacrificial Sessions (or annual *sattras* on the *Sarasvati*) 145, 148, 179, 440, 451, 452.
 Sadā Nīrā 172, 173, 175,

176, 177, 178, 318, 319, 320, 321, 322, 323, 335.
 Saint Paul 473.
 Salt—Range 5, 10, 11, 12.
 —ancient form of life in the—27.
 —Cambrian fossils in the—10.
 —pre-Cambrian fossils in the—11, 27.
 —Some fossils of the—older than the Lowest Cambrian 12.
 Sāma-Veda 303, 423.
 Sandrakottos (Greek corruption of ChandraGupta) 282.
 Sanskrit ii 46, 47, 48, 49, 51, 53, 54, 55, 65, 66, 83, 85, 197, 198, 207, 219, 226, 234, 235, 297, 306, 311, 312, 313, 314, 345, 397, 410, 424, 485, 486.
 Sanskrit—the divine language, or the language of the Gods 306, 307.
 Sanskrit Literature ii, 29, 52, 87, 110, 195, 257, 284, 400, 482, 483, 485, 486.
 —Larger than that of Greece or Rome 486.
 Sanskrit—the Eldest Brother of the Aryan languages ii.
 —the Eldest Sister—ii.
 —the Fountain head of all Aryan languages—ii.
 —the Mother of Aryan tongues—ii.
 —the Oldest Indian language 52.
 Saporta M. de. 15, 34, 36, 37.
 Sapta — Sindhus (सप्तसिन्धुः) ii, iii, 1, 98, 112, 132, 150, 151, 152, 153, 154, 167, 198, 207, 215, 219, 221, 223, 231, 235, 236, 238,

- 239, 242, 245, 352, 372,
392, 393, 394, 406, 429.
- Sārameya** 235.
- Sarasvati** 20, 22, 23, 24, 25,
26, 27, 28, 64, 68, 69, 71,
74, 77, 78, 81, 99, 100,
106, 130, 143, 145, 151,
154, 155, 158, 159, 160,
163, 164, 166, 167, 168,
169, 170, 171, 172, 173,
174, 175, 176, 177, 178,
179, 181, 182, 183, 184,
186, 189, 190, 191, 192,
194, 198, 207, 235, 239,
309, 317, 318, 319, 320,
321, 322, 324, 325, 326,
335, 352, 393, 394, 417,
418, 440.
—*region of the—where life*
had first commenced 26,
27, 28, 163, 169.
—*source of life in the region*
of the— 26.
- Sarasvati**—*Vitragni* (वृत्र-
घ्नी)—*killer of Vritra* 25.
- Sarayu** 207, 209.
- Sarcostemma** 115.
- Saurashtra** 182.
- Savitar**—328, 355, 356.
- Sāyana** 126, 128, 152, 180,
203, 204, 241, 243, 246,
248, 263, 264, 265, 272,
276, 278, 295, 306, 307,
308, 309, 310, 336, 346,
355, 356, 359, 367, 430,
433.
- Scalioles** 84.
- Scandinavia** 76, 412.
- Scene of Creation.**
21, 22, 78, 79, 81, 82, 92,
163, 164, 169, 192, 194.
- Scene of the origin of the**
Aryas 20, 21, 22, 79.
- Scene of Schism** 212, 238.
- Scene of the origin of**
Vitality 26, 27, 28, 164, 440.
- Schindler** (Mr. A. Houttum)
117.
- Schlegel** 48, 67, 72.
- Schliecher** 55.
- Scotland** 412.
- Scots** 486.
- Scriptural testimony** 145.
- Scythians** 84.
- Second Clue to the Aryan**
Cradle in Aryāvarta 101,
103, 132, 160.
- Second heroic deed of Indra**
101, 103, 105, 159, 350.
- Second—or the next observa-**
tion by our Primitive An-
cestors, after the fall of
rain 159.
- Seeley, J. R. Prof.** 41.
- Seera** 366.
- Sejestan** 215.
- Seleukos** 422.
- Semitic dialect** 86.
- Semetic origin** 85.
- Semetic (race)** 85.
- Senart** 423.
- Separate class of non-sacri-**
fice, and Ren gaid's 270,
284 113.
- Separatists** 199, 245.
- Serpent**—109.
—*The first*—21, 350.
—*The greatest*—21.
—*The oldest*—21, 97, 98,
- Seven Dvīpas** 234.
„ *Kishvars* 234. *Vide* *Seven*
Dvīpas.
„ *Notes—musical* 472.
„ *prismatic colours of a*
ray 449, 472.
„ *Rishis* 279.
- Seven-Rivers** (सप्तसिन्धव)—
the—21, 28, 29, 74, 96, 98,
99, 106, 107, 126, 127, 143,
151, 152, 153, 156, 160,
161, 167, 171, 173, 186,
202, 215, 231, 236, 243,
274, 333, 342, 394, 396,
417.
—*The Ganges—of the*—22. §
—*The Yamunā—Do* 22..

- The Sarasvati-Do 22, 186.
 —The Sutledge-Do 22,
 —The Ravi-Do 22.
 —The Chenab-Do 22,
 —The Indus-Do 22, 186.
 — of Aryāvarta 105, 159.
Seven Sistered (River) 167.
Seventh Season (or the 13th Intercalary month) 438.
Shabaras 251.
Shakra 402.
Shakspeare 60.
Shantung Peninsula (t luna) 427, 428.
Sharanyu 235.
Sharva 231.
Sharyanāvat 124, 128, 131, 145, 341, 343.
Shata Patha Brāhmana 29, 30, 32, 43, 62, 113, 119, 135, 174, 175, 176, 178, 179, 182, 232, 305, 307, 309, 317, 319, 320, 322, 323, 329, 400, 401, 402, 406, 407, 447, 450, 451, 460.
Sherring (On Hindu Tribes and Castes) 39.
Shiva (God) 231, 423, 424.
Shivāji the Great 275.
Shivajik beds 18.
 — Fauna 18.
 — Mammalia 19.
 — Man 19.
Shaurva-dueva 231.
Shrauta Sutras 113.
Shree Krishna vi.
Shudras 264, 266, 269, 369.
Shuna 366.
Shūrasenas (Country of the) 79.
Shūrpanakhâ 292.
Shutudri or Sutlaj, Sutledge. 69, 70, 103 179, 180, 202, 394, 418.
Shveti 69, 343.
Shyena-krita 114.
Siam 58, 59, 91, 424, 426.
Siberia (South) 58.
Silurian Age 14.
 „ Epoch 14, 468
 „ Era (Lower) 9, 15.
 „ Period 16.
Silurian Fossils 10, 27, 37.
Silurian strata 14.
Sind 425.
Sindhu-(Vide Indus).
Sindhukshiti 186.
Sirhind 189.
Sītā (Personified Land or Agriculture) 365, 366.
Sītā (Wife of Rāma) 411.
Six Seasons 259, 360, 395, 396, 429, 430, 432, 433, 438, 439, 443, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454 458, 460,
 — *Natural Original*, or *God-created*, and as such, *the oldest* 432, 433, 438, 459, 443, 445, 446, 450, 452, 460, 461.
Six Season—Calendar 459.
Six Season—year—original and older 451.
Slaves 56.
Slavonians 71, 244.
Slavonic tongue 55, 65.
Slayers of Vritra 334.
Smṛiti (or the Code of Manu) 77, 266.
Smṛiti evidence (or testimony) 77, 244.
Smṛiti literature 272.
Snow—Floods 401.
Snow-clad or snow-covered Mountain 30, 371.
Snowy Mountain (Himālaya) 30, 169.
Snowy Peaks 42.
Sogdiana 36, 215.
Sol vide Shrya 235.
Soma 110, 111, 112, 113, 114, 115, 116 117, 118, 119, 120, 121, 122, 123,

- 124, 125, 126, 127, 128,
129, 130, 131, 132, 133,
136, 137, 138, 139, 140,
141, 142, 143, 144, 145,
146, 147, 148, 149, 150,
151, 152, 153, 154, 155,
156, 158, 195, 197, 210,
211, 230, 231, 233, 266,
326, 333, 334, 335, 337,
338, 340, 341, 342, 343,
359, 440, 441.
- Soma-beverage** (or drink)
115, 138, 139, 149, 341.
- Soma-cult** 120, 130, 138,
139, 140, 142, 154, 197.
- Soma-(genuine)** 113, 114,
116, 161.
- Soma-haters** 202.
- Soma juice** 128, 130, 132,
137, 138, 156, 162, 334,
338, 341, 342, 357, 370,
402, 441.
- Soma-king** 145, 146.
- Soma-kraja** (ceremony) 146.
- Soma-libation** 134, 154, 156.
- Soma-Mart** 145.
- Soma-Origin** or birth-place,
and growth 122, 124, 125,
126, 127, 128, 130, 151,
158, 440, 441.
- Soma-plant** 113, 114, 115,
116, 117, 120, 121, 122,
123, 127, 128, 131, 132,
137, 140, 145, 148, 150,
154, 155, 158, 161, 162,
163, 341.
- Soma-(primeval offering of-
to Indra)** 129, 130, 132.
- Soma-qualities** 111, 123.
- Soma — Sacrifice** 110, 119,
121, 122, 123, 124, 131,
132, 133, 134, 135, 138,
139, 144, 149, 151, 152,
153, 155, 156, 157, 158,
161, 162, 195, 312, 370,
440, 441.
- Soma—Sacrifice—an answer
to other theories in respect**
- of the Aryan cradle in
Aryavarta 155-162.
- Soma-sacrifice, the most
ancient, the first, and the
earliest** 130, 131, 440.
- Soma of Iran--Spurious** 114,
161.
- Soma--Substitute** 113, 116,
132, 158.
- Soma—the clue to the Aryan
cradle in Aryavarta** 122,
161.
- Soma--Vedic (or of the
Vedas)** 112, 115, 118, 132,
137, 138, 155, 158.
- Soma-(of the) Vegetable
Kingdom—**111, 146.
- Soma--Worship** 111, 112,
121, 138, 139, 140, 142,
150, 154, 211, 213, 220,
221, 230, 284.
- Soshyantas** 200, 210.
- Soufi** (the founder of the
Gizeh Pyramid) 490.
- Southern hemisphere** 27.
- Southern Mountain** 32.
- Spanish (tongue)** 83.
- Spencer J. W. (Prof)** 403.
- Spenta Mainyu** 140.
- Spiegel, Prof.** 52, 67, 73,
115, 118, 198, 206, 214,
215, 216, 229.
- Spiritual Master** 275.
- Squire (Mr.)** 413.
- Srinjaya** 174, 320.
- State of the globe** 2.
— Gaseous 2, 3.
— Molten 2, 3.
— Solid 2, 3.
— of universal fusion 2,
3.
- Strabo** 282.
- Strangers—the Vedic Aryans
—in the Land of the Seven
Rivers—an erroneous sup-
position** 280, 281, 283, 284.
- Student's Lyell** 7, 12, 16, 19.
- Subject matter of Rik-hymns**

ante-diluvian and super-human, though their expression was human 475.
Sudās (king) 179, 181, 202, 276, 277, 278, 337, 338, 339.

Sumālin 297.

Sumatra 91, 424.

Sunna-*Vide* **Sūrya** 235.

Sun the-V, 100, 101, 102, 104, 105, 109, 195, 326, 329, 333, 334, 335, 336, 350, 383, 384, 385, 387, 395, 414, 428, 439, 440, 441, 442, 448, 449.

Sūrya 235, 418.

Sūrya Siddhānta 391.

Susartu 69.

Sushomā 69.

Sutledge. (*Vide* **Shutudri**)

Swastika (Hindu) in America 416.

Sweden 225.

Sword of the Koran-times 269.

Syria 412.

T

Taittiriya Āraṇyaka 387, 388, 389.

Taittiriya Brahmana 387.

Taittiriya-Saṃhitā 232, 386, 387, 444, 447, 450, 455, 456, 459, 466, 474.

Tāndya Brāhmaṇa 458.

Taylor. Isaac 35, 38 46, 54, 55, 57, 59, 60, 61, 62, 375, 485.

Taylor. Meadows 426.

Taylor. W. C. 51.

Teiang (Late Mr. Justice) 481, 482, 483.

Ten Kings, Princes, Chiefs, or Leaders (confederate) 338, 339.

Ten Month calendar 449, 451,

452, 453, 455, (later and subsequent) 461

Ten Month-(Sunshine) year 446, 454, 459.

Ten Month year. *Incomplete, adopted, and defective*; as also later, subsequent, artificial, Man-created, and made for the Arctic exigency of the occasion 451, 455, 460, 461.

Tennessee 416.

Tertiary Ancestors (*Primitive and Vedic*) 19, 25, 131, 139, 140, 156, 168, 283, 316, 325, 350, 351, 352, 360, 386, 435.

—Colonists 461.

—Epoch 19, 23, 39, 49, 140, 155, 157, 197, 327, 352, 397, 399, 402, 406, 469, 488.

—Era iii, 382, 469, 470, 471, 474, 476, 487

—Fore-fathers 356, 381.

—Man 19.

—Period i, 42, 43, 163, 206, 223, 284, 316, 332, 381, 394, 408 454, 471, 488.

Teutonic Tyr and **Tiu** is Sanskrit *Dyāus* (द्यौः).

Teutonic Myths 420.

Thaneshwar 189.

Theatre of the Aryan Race—the Aryan Cradle i.

Thessaly 408.

Third—the Clue—to the Aryan Cradle in Aryāvarta 122, 161.

Third heroic deed of Indra 101, 103, 105, 159, 350.

Thielton Dyer. Dr. W. T. 117.

Thornton 479.

Thraetona *Vide* **Traitan** 232.

Thunderbolt (*Vide* **Vajra**).

Tibet 58, 59, 85.

Tilak—Mr. ii, 29, 32, 34, 62,

110, 133, 134, 150, 151,
152, 153, 154, 156, 157,
345, 347, 348, 399, 400,
442, 474, 476, 477, 478,
481

Tilakâ-Commentary 285.

Tinle Thebaine dynasty
489.

Toco Mound 416.

Tracts of lower latitude, to
which even the observa-
tions of our Rig-vedic An-
cestors had extended 388,
(especially as they had
marked, with great preci-
sion the *varying lengths* of
bright days and *dark nights*)
389.

Trans-Himâlayan countries
74.

Transition-rocks 4.

Transvaal 290.

Trasa Dasyu 278, 279, 280,
Trenton 9.

" Epoch 14.

Tribes (five) 302.

Trilobite (belonging to the
extinct order of Crustacea
and to the genus *Olenellus*
5, 11.

Trishtâmâ (Vedic river) 69.

Tritsus 338, 339.

Tsi-Mieh (or Tsi-moh) 427.

Turanians 84, 415.

Turkey (in Europe) 60.

Turvasha 338.

Twelve-Month Calendar-ori-
ginal and older 451, 454,
455.

Twelve-Month-year and ten
month-year - prevalent at
one and the same time, the
one in *Aryôvarta* and the
other in, the *Arctic* 446,
447, 448, 449, 450, 454,
455.

Twelve-Month-year - God-
created, and therefore ori-

ginal or natural, and not
artificially devised or fram-
ed to serve the exigency of
the time 445, 446, 450, 455,
-nay, it is usual, real, pri-
mitive, complete, the oldest
in use, and the most anci-
ent 454, 459, 460, 461.

Twelve Month year-the *Pra-
jâpati* 446, 458.

Twelve Suns, representing
the twelve months of the
year, created by *Prajâpati*
450, 451, 460.

Tyr (or Tiu), The Teutonic
corruption of Sanskrit
Dyaus (द्यौः) 234.

U

Ultima Thule of the Aryan
antiquity 477.

Unfossiliferous strata 6.

Upanishads 473.

Upham 471.

Urvastî 275.

Ūranus, *vide* Varuṇa 235.

Urmyâ 385, 434.

Ushas 234, 328, 384, 441,
442, 466, (*vide* the Dawn).

V

Vaidic period 74.

Vairûpas 402.

Valshravâṇa 291.

Valshvânara (*vide* Agni)
183, 323, 324.

Valshya 263, 266, 369, 426.

Valvasvata 401, 402.

Vajra (वज्र) 97, 98, 196.

Vâk 235.

Vala 134.

Vâlakhilya hymns 480.

Varshâ and the Sharad Sea-
sons amalgamated 447, 450.

Varuṇa 227, 235, 338, 363,
432.

Vasishtha 203, 204, 241, 272,
289, 290, 291, 292, 300,
339.

Vasudā—A Gandharva daugh-
tor 227.

Vāta 235. (*Vide* Wotan).

Vayu or **Vayū**. *cide* Vāyu.

Vāyu 231.

Veda (or **Vedas**) 52, 65, 73,
75, 81, 82, 96, 111, 126,
154, 186, 197, 229, 232,
258, 268, 276, 277, 278,
297, 312, 331, 332, 359,
372, 403, 419, 440, 458,
459, 474, 478.

Vedārthayātṇa 346.

Vedic account of the Deluge
399.

„ age 314.

„ Ancestors 129, 140, 142,
144, 156, 167, 185, 200,
209, 228, 236, 244, 245,
261, 270, 273, 280, 295,
302, 307, 352, 377, 399,
444, 446, 454, 468.

„ Aryans 132, 140, 199,
206, 213, 214, 224, 236,
237, 238, 240, 246, 253,
272, 288, 300, 302, 367,
376, 474.

„ authority 195, 266.

„ Autochthones 303.

„ Deities 326, 327.

„ doctrine 220.

„ Empire 379, 439.

„ Evidence 382, 391.

„ Fathers of Geology—9,
19, 25, 29, 61.

„ Forefathers 26, 142, 149,
156, 167, 191, 194, 200,
240, 242, 245, 252, 261,
286, 295, 302, 303, 304,
310, 313, 353, 358, 375,
377, 378, 383, 392, 431.

„ Geologists 8, 26, 164,

„ God 228, 229, 326,

„ hymns 186, 481,

„ idiom 312.

„ India 52, 207, 270.

„ land 64, 238.

„ language 51.

„ legends 157.

„ literature iii, 34, 197, 228,
284, 332, 333

„ mythology 163, 231, 234,
393.

„ people 34.

„ period 116, 124, 144, 149,
162, 217, 249, 276, 311,
317, 353, 364, 375, 421,
429, 438.

„ Poets 51, 104, 321, 475,
488.

„ religion 51, 119, 213.

„ researches 25, 119.

„ Rishis i, ii, 26, 123, 306,
475,

„ River **Viprāshā**—first
observation of the Dawn,
in the region of the—321.

„ rites 233, 248, 249, 260
264, 268, 270, 286, 288,
295, 299, 360, 303, 312,
313,

„ rituals 122.

„ Sacrifices 446.

„ Sacrifices 122, 244, 246,
288, 304.

Vedic Sanskrit 45, 51, 52, 53,
280, 283, 306, 311, 314.

Vedic Sapta Sindhavah 240,
429.

Vedic Scriptures 195, 230,
310, 396.

Vedic Soma 231, 286.

Vedic testimony (evidence
or proof) ii, iv, 64, 76, 77,
93, 138, 157, 162, 164,
184, 187, 208, 242, 244,
450, 477, 478, 481.

**Vedic theory of the origin of
life** 27.

Vedic Times. 22, 113, 132,
179, 188, 190, 272, 316,
368, 386, 394, 406.

Vedic tribes 184.
Vedic usages 296.
Vedic works 67, 68, 137, 272, 274, 390, 396, 399, 433.
Vegetable Kingdom - Soma belonging to the-111, 146.
Vegetable life followed by animal 8, 9.
Vendidad i, 114, 153, 206, 207, 208, 211, 212, 215, 216, 217, 219, 228, 239, 376, 377, 393, 394, 395, 398, 400, 401.
Verethrajao (or Verethragna, Verethraghna) 229.
Vernacular (of the Land of the Seven Rivers) 310, 311, 312, 313, 314.
Vesta 90.
Vibhishana 293, 298, 313.
Vi-daevo-data } 208, 228.
 } *Vide.*
Vi-daevo-datem } Vendidad.
Videgha-the Māthava 176, 177, 178, 317, 318, 319, 320, 323.
Videha 177.
Vincent Smith 422.
Vindhya Mountain (Range) 80, 81, 169.
Vindhyan Epoch 7.
 — Era 12.
 — Fossils 27.
 — Life 27.
 — Times 16.
Vindhyan 6.
Vindhyan-the latest Azoic rocks of India 4.
Vindhyan-very ancient and Pre-Sibirian 4.
Vindhyansedimentary deposits 4.
Vipāsh - (Vipāt, Vipāshā, Arjikīyā, or Modern Beas, or Bajah) 69, 70, 103, 104, 107, 109, 159, 179, 180, 195, 202, 281, 321, 350, 440.

Vīrakhandā. *Vide* Bactria.
Virupāksha 313.
Vishnu 423, 424.
 " Purāṇa 480.
Visravas 291, 297, 299.
Vishvāmītra (Rishi) 179, 180, 181, 201, 202, 203, 240, 241, 248, 251, 268, 272, 291, 292.
Visparad 396.
Vitality in Aryāvarta 8, 10, 15, 163, 164.
Vitality on Earth 8, 9.
 " in India, older than the Lowest Cambrian Age 11, 12, 13, 16.
Vitastā or Jhelam 69, 70.
Vivanhan 398, 401.
Vivasvān 402.
Vox *vide* Vāk 235.
Vritra 96, 97, 98, 99, 100, 103, 105, 159, 160, 170, 195, 196, 228, 229, 334, 335, 350.
Vritra-Serpent 350.
 — Slayer (or Vritrahā) 128, 163, 228, 380.
Vyāsa 475.

W

Walcott, on the time that has elapsed since the Cambrian Age to the present day 2.
Wāma-Deva 102.
Warren Dr. 34.
Washington 416.
Weber (Professor) 71, 182, 185, 323.
West-the-iii, iv, 55, 58, 62, 64, 69, 72, 75, 83, 89, 91, 92, 130, 161, 171, 173, 174, 178, 179, 181, 182, 183, 185, 187, 190, 202, 219, 259, 325, 412, 413, 414, 417, 418, 442, 461, 478.
Western ocean 80, 81, 125,

169.
 Whites—the-in Africa and America 288.
 Whitney 119.
 Willford 86
 Will-power (*curing Diseases by*) 472.
 Wilson. H.H. (Prof) 25, 204, 241, 308, 372, 373, 374, 419, 437, 438, 480, 486, 487.
 Wilson (Rev. Dr) 297.
 Wilson (Dr.—of Washington) 416.
 Windischmann (Dr). 111, 112, 115, 121.
 Winter-frost 402.
 Winters (Hundred) 435, 437.
 Wotan. *cide* Vāta 235.

Y

Yajur-Veda. (White) 231, 370.
 Yama (Vedic) 401, 402.
 Yamunā 68, 69, 151, 189, 236, 323, 394, 417.
 Yāshkand 58.
 Yāska 101, 247, 250, 263, 272, 277, 295, 304, 327, 329.
 Yashta (Homa) 142.
 Yāsna 208, 210, 211, 230, 377, 394.
 „ (Younger) 230.
 Yatudhānas 260, 263, 272, 288, 290, 291, 294, 299, 300, 301.
 Yava 357.
 Year-God 388, 389, 448.
 Yezd (in Persia) 117.
 Yima (Avestic) 111, 398, 401. *Vide* Yama (Vedic or Indian).
 Yugas of the Hindus 496.
 Yusti 84. (A tribe).

Z

Zandic (language) 83.
 Zanzibar 425.
 Zoota. *Vide* Hotā.
 Zarathustra 120, 141, 142, 200, 204, 205, 210, 211, 230, 232, 261.
 Zarathustra Spitama 200, 377.
 Zennide. A. Ragozin. (*Vide* Ragozin).
 Zend 46, 153, 197, 198, 207, 208, 214, 218, 225.
 Zend Avesta 111, 114, 119, 198, 220, 232, 233, 409.
 Zendic books 137.
 „ form 352.
 „ (language) 51, 83, 236.
 „ legends 140.
 Zend(Zendic) Literature 114, 230, 231.
 „ (Zendic) Scriptures 221, 229, 394.
 „ (Zendic) sources 153.
 Zendic testimony 184.
 Zeo. *Vide* Dyaus 234.
 Zerfil. Dr. 413.
 Zeus (*Vide* Dyaus) 234, 407, 488.
 Zon. *Vide* Sūrya 235.
 Zoroaster 90, 119, 140, 141, 200, 219, 220.
 Zoroastrian faith 199, 214, 226, 339.
 „ God 214.
 „ Leader 203.
 „ Mazdayasna 210.
 „ Religion 208, 227, 228, 377.
 Zoroastrians 73, 74, 114, 139, 196, 197, 200, 209, 219, 221, 228, 245, 345.
 Zoroastrians—followers and disciples of the Vedic Aryans 120, 139, 141, 409.

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The Vedic and the Post-Vedic
Fabric of Representative
Government in India,

OR

Bharata-Marsha.

By the same
AUTHOR.

Errata et Corrigenda.

Page.	Line	For	Read.
4	17	respect	in respect.
44	1	Aryâvatic	Âryâvartic.
55	15	eached	reached.
58	6	Shoud	should.
65	22	Can	can.
106	17	Such	those.
109	2	प्रथमा	प्रथमो.
113	20	फाल्गुनाधि	फाल्गुनानि
113	30	च्छयन	च्छयेन.
113	31	अभिपुण्योद्	अभिपुण्यद्.
115	10	Edition 1861	Edition 1832.
119	1	<i>or Shruti of Veda</i>	<i>of Shruti or Veda.</i>
132	27	Bretheren	Brethren.
136	20	dan	and.
136	27	१८-८-१	१४-८-१.
137	1	134	137.
141	15	Brotheren	Brethren.
150	2	argumen	argument.
157	20	Devinity	Divinity.
157	23	मंध्ये	मध्ये.
160	17	Primitiva	Primitive.
161	25	suprious	spurious.
167	31	सिंधुमाता	सिंधुमाता.
180	29	Sânaya	Sâyana.
209	13	पुरो	पुरो.

Page.	Line	For	Read
214	19	corrupted	corrupt
214	20	Ârya	Âryâvana, <i>i. e.</i> the <i>abode</i> of the Aryas,
215	9	Spiegel	Spiegel.
216	11,13,28	Spiegel	Spiegel.
223	9	Persian	Persians.
230	12	Rifulgence	Refulgence.
231	9	Homa	Home.
240	1	Artic	Arctic.
241	5	Brotheren	Brethren.
248	13	सहवांसो	सहवांसो.
255	6	Gsriffith's	Griffith's.
263	26	Dasya	Dasyu.
285	11	VII. 6-31	VII. 5-31.
331	28	words	word.
332	20	(<i>vide</i> Chapter III)	(<i>vide</i> Chapter III above)
332	26	indispensible	indispensable.
338	19	Turyasha	Turvasha.
355	28	gainod	gained.
361	23	ज्याति...	ज्योति...
367	19	पच्यत	पच्यते
371	25	<i>agricultur</i>	<i>agriculture.</i>
383	1	शुक्लं	शुक्लं
387	13	ऐच्छत्	ऐच्छत्
430	19	nycthemerous	nycthemerons.
433	14	contained	contains.
461	8	(45)	(451).
508	43	Âryâyanas	Âryâvana

